



August 1967

# The Era

Improvement

Hezekiah's Tunnel  
Under the Holy City  
of Jerusalem

See story page 4

# Years of Decision

## SEMINARY

Helps youth  
make  
decisions  
for lives  
of lasting  
happiness





For our cover story this month we return to the Holy Land for what is to us a fascinating account that reaches back into history to the time of the Prophet Isaiah and King Hezekiah (see story and pictures, pages 4 to 11). The cover illustration is by artist Dale Kilbourn, from a sketch by our art director, Ralph Reynolds. It pictures the Prophet Isaiah (holding torch) and King Hezekiah deep in a tunnel under Jerusalem, watching an artisan put the finishing touches on what has become known as the Siloam inscription, which tells the story of the digging of the tunnel. Photographs on pages 8 and 9 served as guides for the artists.

Events of the past two months have given added interest and importance to this feature, which has been in the planning stage since last summer. When our trip was made and the photographs were taken, this section of Jerusalem was a part of the country of Jordan. At this writing it has been taken over by the Israelites in momentous events reminiscent of numerous scenes from the past. Jerusalem has been and is a much sought after and often captured city. We hope you will enjoy this brief glimpse into its history.

Looking forward to the month of November, we are pleased to announce to our readers that that issue will contain individual color portraits of the 23 General Authorities who were not featured last November—Patriarch to the Church, Assistants to the Council of the Twelve, First Council of the Seventy, and Presiding Bishopric. Short biographies written by Era staff members will be included. It should be a most valuable issue.

Doyle L. Green  
Managing Editor

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Posed by Craig and Mardean Merrill, Philadelphia

Photo by Lorrn Wiggins



# The Love That Brought You to the Altar

By President David O. McKay

● I believe that too many couples who come to the altar of marriage look upon the marriage ceremony as the end of courtship. Let all young people and older people in the Church look upon that ceremony as the beginning of an eternal courtship. Let us not forget that during the burdens of home life, tender words of appreciation and courteous acts are even more appreciated than during those sweet months of courtship.

It is after the ceremony, during the trials that daily arise in the home, that a word of *thank you*, *pardon me*, or *if you please* contributes to the perpetuation of that love that brought you to the altar.

It is well to keep in mind three great ideals that contribute to happiness after the marriage ceremony.

The first is loyalty. You have no right, husband, to yield to the attention of any woman other than your sweet wife. And wife, your duty is to your husband. Together you are an invincible team making a home. Always exercise loyalty to the great covenant made at the altar!

The second ideal is self-control. Little things may happen that annoy you, and you may speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of a home more than the great quality of self-control in speech. Refrain from saying the sharp word that comes to your mind if you are wounded, or if you see something that offends you. Remember that in a few minutes you will be glad you did not say the harsh word and that you did not commit the impulsive act. The result is love and peace in the home.

The third ideal is that simple little virtue of courtesy with your children. Next to eternal life, the most precious gift our Father in heaven can bestow upon a man and woman is children. There are three fundamental things to which every child is entitled: a respected name, a sense of security, and opportunities for development. The home is the very center of all this. It is there that a child develops the confidence and strength that spring from self-control. It is there that the child learns respect for the rights of others. It is in a well-directed parental home that men and women first develop a consciousness that true happiness lies in conforming one's life to the laws of nature and to the rules of social conduct. When parents show courtesy to their children, and children are courteous to father and mother, there is an element of refinement in the home.


Loyalty, self-control, courtesy!

It behooves us all—small children, youth, parents, both young and those who are still youthful in outlook—to get the most and best of life, the sweetest, the happiest life. We are all entitled to it, but the world makes the mistake of thinking that the best and sweetest life comes from yielding to our animal passions and tendencies. This is not true.

The best and sweetest life indeed comes from obedience to the spiritual values, the aesthetic things, the beautiful things of life. The best and sweetest life is the life lived in harmony with the revealed word of our Lord and Savior Jesus Christ.

That is my testimony to you, and I invite you to prove it for yourself. ○

The Editor's Page



*The Era takes you  
under the holy city  
of Jerusalem, through  
a subterranean  
passage 2,700 years  
old, on a  
trip through*

Photo by Doyle L. Green

# HEZEKIAH

By Doyle L. Green, Managing Editor

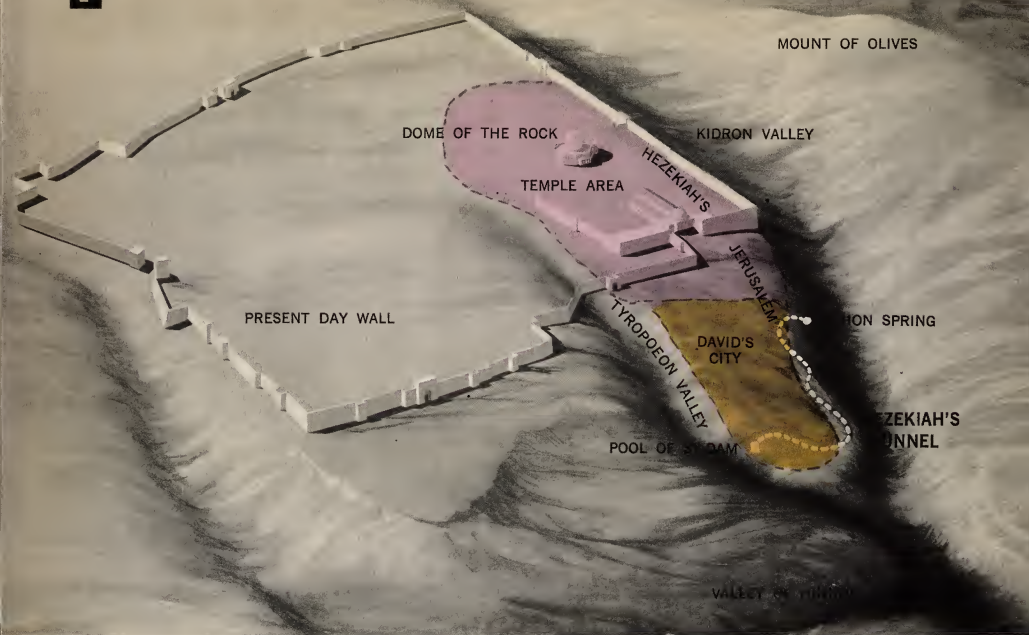
● Underneath the holy city of Jerusalem are a number of subterranean passages and other excavations that have played important roles in the long and kaleidoscopic history of that ancient city. One of these is known as Hezekiah's Tunnel, or the tunnel of Siloam. It conveys water from the famed spring of Gihon, also called the Fountain of the Virgin, to the pool of Siloam. The story of the digging of this ancient tunnel and of the circumstances surrounding it is fascinating to anyone interested in the people and times of the Old Testament.

When one first stands on the Mount of Olives and looks across the Kidron Valley at Jerusalem, built as it is on the tops of the desert hills of Judea, he is likely to wonder why the ancient peoples chose this location for their city, which was called Jebus by the Amorites and Salem in the time of Abraham and Melchizedek. He may also be puzzled as to why the shepherd king, David, captured the city a thousand years before Christ and moved his capital to it from

the plains city of Hebron, 20 miles to the south. (See 2 Sam. 5:6-9.)

One answer to these questions obviously lies in the advantage of fortification afforded by a hilltop site. The east wall of Jerusalem is built along the top of the slope leading up from the Kidron Valley, or the Valley Jehoshaphat ("the valley of the judgment of Jehovah"). Historians tell us that in ancient times a rather deep impression called the Tyropoeon Valley joined the Kidron Valley from the northwest. On the hill Ophel between the two valleys was situated the early city. These steep hills made somewhat of a natural stronghold. Then, when the great walls were built, the early peoples had a fortification that could and did on many occasions withstand the onslaught of large armies.

There was another important consideration in building the city here. This reason had to do with one of the essential elements of life—water. Except for the unfailing waters of the spring of Gihon, located



Map drawing by Maurice Scanlon

# H'S TUNNEL

partway up the slope on the west side of the Kidron Valley, the city founders perhaps never would have selected this location. Historians say that the spring provided water for Jerusalem as far back as 3000 B.C. Its waters flow out of a crack in the rocks at a rate reported to be some 250,000 gallons a day. It is first mentioned in the Bible in the first chapter of 1 Kings in connection with the anointing of Solomon after Adonijah had attempted to seize the throne:

"So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

"And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon." (1 Kings 1:38-39.)

It is supposed that the spring was selected as the site for this ceremony because of its importance to

the people of the city. The spring must have had additional meaning to David, as it was through a gutter, or a shaft leading from the spring, that his men entered the city and captured it. (See 2 Sam. 5:8.)

The Holy City has had other sources of supply for this life-giving liquid. Rain water is carefully collected. King Solomon built great stone reservoirs south of Bethlehem, and an aqueduct brought water

from the south (compare with accompanying sketch 1). The ridge along the top of the picture is the Mount of Olives. The Kidron Valley runs northward (from the bottom right-hand corner of the photograph), between the Mount of Olives and the east wall of the city. The City of David occupied what was the hill Ophel just over the tops of the trees, from about the center to the left of the picture. This area was within the city wall in the time of Jesus. The City of David, as well as the city Jesus knew, lies buried beneath the rubble of centuries. Hezekiah's tunnel runs under this section of the city from the Kidron Valley to the Tyropean Valley.





Photo by Clyde Olsen

from them into Jerusalem to help fill vast underground cisterns hewed out of the rock. One of these cisterns, situated under the temple site, is 40 feet deep and 200 feet in diameter. All together they are said to have a capacity of 10 million gallons.

But for our present purposes let us return to the spring of Gihon and go back in history to the time of the prophet Isaiah, 700 years before the birth of Christ.

Hezekiah, a descendant of David, was king of Judah. Unlike King Ahaz, his father, who had made "molten images for Baalim" and burnt incense and sacrificed his own children in the valley of Hinnom (2 Chron. 28:1-4), King Hezekiah followed the ways of the Lord and often sought and received divine guidance through Isaiah. During his reign the temple was repaired and reopened, the passover was kept again, and pagan altars were torn down. Speaking to the Levites, King Hezekiah had said, "... sanctify now yourselves, and sanctify the house of

the Lord God of your fathers, and carry forth the filthiness out of the holy place.

"Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." (2 Chron. 29:5, 10.)

Certainly the wrath of the Lord seemed to be upon the people of Judah during the reign of wicked King Ahaz, for they were smitten in turn by armies of Syria, Israel, and Edom. (See 2 Chron. 28:5, 17.) But Hezekiah freed Judah of the yoke of their captors:

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

"For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

"And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not." (2 Kings 18:5-7.)

**1**Thirty-four rough, wide stone steps lead down from the present ground level to the famed spring of Gihon, also called the Fountain of the Virgin, in honor of the mother of Jesus. The life of Jerusalem centered around the cool waters of Gihon for hundreds of years. In earlier times the pool may have been near ground level.

These were troubled times for all the peoples of Palestine. In the fourth year of Hezekiah's reign, Shalmaneser, king of Assyria, led his armies against the northern kingdom of Israel and took many of the people into captivity.

During the years that followed, the armies of Assyria attacked the walled cities of Judah and captured them one by one until 46 had fallen. The great city of Jerusalem seemed to be doomed. Hezekiah tried to make peace, and the new Assyrian king, Sennacherib, demanded tribute. To try to meet his demands and keep peace, Hezekiah gave not only the treasures from his own house, but also all of the silver and gold from the temple, even removing the precious metal from the doors and pillars of the holy house. Still the Assyrian king threatened Jerusalem with annihilation if the city did not surrender. In this time of great trial Hezekiah turned to the Prophet Isaiah for guidance and sent his servants to the prophet to tell him of their plight.

"And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

"Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land." (2 Kings 19:6-7.)

With this assurance Hezekiah refused to give up the city. To his people he said:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. . . ." (2 Chron. 32: 7-8.)

Sennacherib, however, was a master of intrigue; he sent men inside the city to try to influence the people to turn against their king and surrender. The message they bore was:

"Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

"Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to

## Because the spring Gihon was outside the city, the Assyrians could cut off Jerusalem's water supply.

deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?" (2 Chron. 32:11, 15.) He also tempted the people with promises of a better life if they would cast their lot with him. (See Isaiah 36.)

When these tactics proved ineffective, Sennacherib sent a letter to Hezekiah, demanding that he surrender. Taking the letter first to Isaiah, then to the temple, Hezekiah placed it before the Lord and asked what should be done. Again the Lord spoke to Isaiah and told him to let the king know that He had heard his prayer and would not permit the Assyrians to capture the city.

In the meantime Hezekiah had set about strengthening the fortifications of Jerusalem. One of his greatest concerns must have been for the water supply. He realized that because the spring Gihon was outside the city wall, if the Assyrians attacked they could not only cut off the water supply from the city but could also use it for their own purposes.

So Hezekiah called his "princes and his mighty men" together, and it was proposed that a tunnel be dug through the mountain from the spring in the Kidron Valley to the Tyropoeon Valley so that the precious water from Gihon could be diverted into the city.

It was a bold and daring proposal, and one can imagine the heated discussions that must have taken place, especially when it was suggested that because of the limited time two crews should start from opposite sides of the mountain and dig toward each other. Were the calculations of the engineers correct? Could they dig that far through solid rock with their crude tools? Would the two crews ever meet? Would they finish the tunnel in time? Could they engineer it so the water would flow through?

Hezekiah must have made the final decision, perhaps in consultation with Isaiah, and the word was given to proceed with the project with all haste. In time the two crews did meet, the tunnel was finished, the water was diverted through it into Jerusalem, and the spring Gihon was covered over so that the Assyrian armies could not find it.

We had read about Hezekiah's tunnel, but it had never stirred our imagination until we had the opportunity of exploring it with other members of a Brigham Young University Bible Lands tour group in the summer of 1966. We had been told that the distance



Photo by Oda Rasmussen

**4 5** These two photographs were taken in opposite directions about halfway through the tunnel at the place where the two crews of workmen digging from both sides of the mountain may have met. Note the difference in the height and width of the tunnel in the two pictures. It is supposed that the workmen coming from the right were at a higher level than those coming from the left, so the floor of the tunnel had to be lowered many feet. Also note the abrupt turn made by the tunnel in the picture on the left. These photographs guided the artists in their rendering of the painting on the front cover. Shown in the pictures are members of a Brigham Young University Bible Lands tour: Photo at right, Mrs. Ellis T. (Oda) Rasmussen. Left photo, from right to left: Dr. Ellis T. Rasmussen, Mrs. Doyle L. (Elvera C.) Green, and the author.

**6 7** The workmen of King Hezekiah dug 600 yards through solid rock to divert the waters of Gihon inside the city. Much of the tunnel is rough hewn. The configuration of the tunnel varies greatly.

through the tunnel was about 300 yards, or the length of three football fields. Our local guide had been through it some years earlier and said we would have to be prepared to wade, as the water would be about a foot deep.

After obtaining candles, we descended the 34 wide stone steps leading down to the spring of Gihon, tested the cool waters with our toes, and stepped into the pool to make our way over to the tunnel. It was somewhat of a surprise and shock when the water proved to be not a foot deep, but instead was deep enough to reach halfway between our knees and our hips. However, the water in the tunnel itself, for the most part, was well below our knees. Four of us were barefooted; only one of our party had foresight to bring along a pair of canvas shoes.

The adventure turned out to be a fabulous experi-

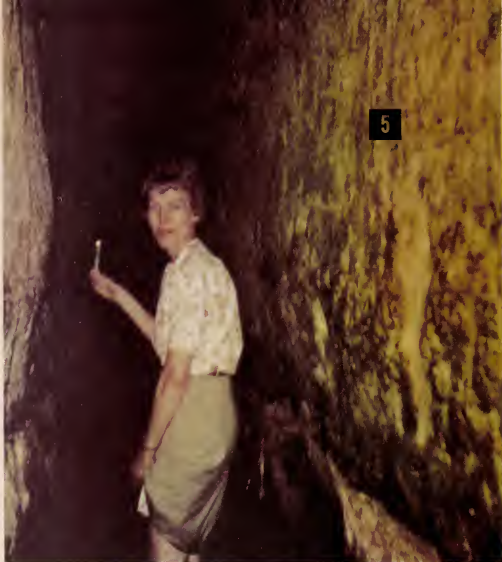


Photo by Ellis T. Rasmussen



Photo by Hanna Safieh

ence. The tunnel is not 300 yards long as we had been told, but almost 600 yards long, and our thin candles were almost burned out by the time we reached the other end. As we inspected the tunnel we were amazed at the work that had gone into the undertaking by those ancient people. Every foot of the tunnel is through solid rock. No braces of any kind were used. The workmen's tools must have been crude picks and chisels and hammers. Surely they had no dynamite or drills as we have today. Could more than one person at a time have worked in



the end of the narrow tunnels? All of the rock chippings must have been carried out in baskets on the shoulders of the workmen. Anyone who has ever worked in a mine will wonder how fresh air was provided.

We were awed by their engineering ability. As the accompanying sketch shows, the tunnel has many twists and turns and is in the shape of a modified S. We speculated that it would have been difficult enough for these people to have started at one end and to have dug their way through the mountain to a predetermined spot without the instruments and knowledge that we have today, but the very thought of their starting from both sides and meeting in the middle was so remarkable that we could hardly comprehend it.

The tunnel varies greatly in shape and size, but generally it is perhaps some 12 to 18 inches wide on the bottom, and slopes out to three or sometimes four feet. The walls, up to a height of about three feet,



Photo by Hanna Safieh

are coated a half inch or more with deposits from the water. The tunnel ranges in height from perhaps six feet to as much as 15 or 20 feet in some places. The bottom is relatively smooth all the way, but in some places rocks of varying sizes cover it, and it was not surprising that some of our party emerged with bruised feet and bleeding toes. We were in the tunnel for over an hour; and as the candles burnt lower and we could not see the end because of the curves, we bolstered our spirits by singing, "Come, Come Ye Saints."

But at last we emerged from the passage into the pool of Siloam. This is a spot in Jerusalem we hadn't visited before but had eagerly looked forward to seeing, as it is a pool that is associated with an important event in the ministry of the Savior. To this pool Jesus sent the man who had been blind from birth to wash his eyes, after the Master had anointed them with clay; and having done so, the man was healed. (See John 9:1-7.)

The pool itself is about 18 feet wide and 52 feet long. It was a beehive of activity. A number of women were squatting on the rock bank washing clothes, a dozen or more children were swimming and bathing, and there were many spectators. Perhaps in earlier times the pool was closer to the level of the surrounding land; today it is some 30 feet below the surface and is approached only by a stone stairway.

Considering the magnitude of the undertaking of digging this tunnel and its importance in the history of Jerusalem, it seems a little surprising that the writers of the Bible treat it in such a seemingly casual manner. The book of 2nd Chronicles reveals:

"This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. . . ." (2 Chron. 32:30.)

"And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

"He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

"So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?" (2 Chron. 32:2-4.)

Second Kings makes only a brief reference to this great feat:

"And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?" (2 Kings 20:20.)

The account of how the engineers and workmen of King Hezekiah started on the tunnel from both ends and met deep in the mountain was not discovered until the year 1880. One day two young boys were playing in the pool of Siloam and dared each other to go into the dark tunnel. Farther and farther they went, without any light, cautiously feeling their way with their hands along the sides. Some 300 yards inside the tunnel one of the boys felt a smoother surface on the wall, with what seemed to be some



Photo by Clyde Olsen

characters engraved into it. Emerging from the tunnel, he hurried to his teacher in the Boys' School of the London Mission to the Jews and told of the experience. They returned to the tunnel, supplied with torches, went into it, and confirmed the fortunate discovery. The now famous writing is known as the Siloam inscription. Experts tell us that it is an example of the oldest known Hebrew writing. It is translated thus:

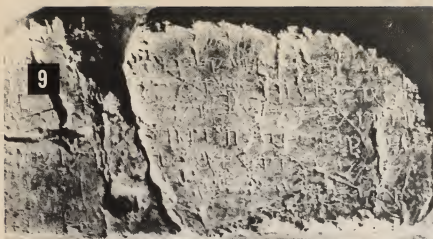
"Behold the excavation. Now this is the history of the excavation. While the excavators were still lifting up the pick, each toward his neighbor, and while there were yet three cubits to excavate, there was heard the voice of one man calling to his neighbor . . . and after that the excavators had struck pick against pick, over against one another, the water flowed from the spring to the pool for a distance of 1200 cubits."

One will search in vain for the inscription in the tunnel today, since it has long since been chiseled

out of the wall by robbers and taken out of the country. It is now in the Museum of the Ancient Orient in Istanbul.

It would have been most enlightening had the inscription told why the tunnel was made in an S shape. Much speculation has been indulged in concerning this. It has been thought in the past that perhaps tombs were in the way and the tunnel was curved to go around them. Nothing has been found, however, to substantiate this theory.

There is a postscript that should be added to the story of Hezekiah. So great was his faith and so good were his works that he received a blessing that probably few men have ever experienced. He became very ill; in fact, the scriptures say that "he was sick unto death," inasmuch that the Prophet Isaiah came to him and suggested that he set his house in order, for he was going to die. But Hezekiah felt that his work was not finished. Perhaps the tunnel had not yet been completed. Perhaps he knew that the peo-



9 The pool of Siloam is a public laundry, swimming pool, and bath house. Most of the water used for culinary purposes is pumped from the spring of Gihon into the city. However, some women still dip water from the pool and carry it on their heads in earthen jars or in five gallon gasoline cans through narrow streets to their homes.



10 The Siloam inscription, which tells the story of the digging of the tunnel. Written in ancient Hebrew, it was chiseled into the wall.

10 The waters of Gihon, after flowing 600 yards through the tunnel, flow into the pool of Siloam, which was inside the city wall in the times of Isaiah and Jesus. Jesus sent the man who was born blind to this pool to bathe his eyes, which He had anointed with clay.

ple needed his strength and leadership.

In his writings *Antiquities of the Jews*, the Jewish historian Flavius Josephus says: "Yet while he [Hezekiah] was very zealous and diligent about the worship of God, did he soon afterwards fall into a severe distemper, insomuch that the physicians despaired of him, and expected no good issue of his sickness, as neither did his friends: and besides the distemper itself, there was a very melancholy circumstance that disordered the king, which was the consideration that he was childless, and was going to die, and leave his house and his government without a successor of his own body; so he was troubled at the thoughts of this his condition, and lamented himself, and entreated of God that he would prolong his life for a little while till he had some children, and not suffer him to depart this life before he was become a father." (P. 301.)

The scriptures do not confirm this account, but in any event, Hezekiah prayed to the Lord, saying,

"Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. . . ."

Through Isaiah, Hezekiah received the message, "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

"And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city." (See Isa. 38:1-6; 2 Kings 20:1-6.) As a sign, the Lord caused the sun to be moved ten degrees backwards. (See 2 Kings 20:8-11; Isa. 38:7-8.)

True to his promise, the Lord prolonged Hezekiah's life and protected the city of Jerusalem. The scriptures record:

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. . . ." (Isa. 37:36.)

King Sennacherib never attacked the city, but soon left Palestine and returned to Nineveh. Later two of his own sons killed him with swords as he was worshipping his pagan god.

Perhaps one should not look for physical evidences to help substantiate the truthfulness of the scriptures. Nevertheless, such "proof" is interesting. Of all the archaeological evidences of the Old Testament we have seen in our ventures through the Holy Land, none seems to bring the scriptures closer or give them more meaning and reality than does Hezekiah's tunnel. The city of David itself has been changed, destroyed, and rebuilt numerous times over the years. Perhaps none of the buildings that Isaiah or Hezekiah knew remain. The Tyropeon Valley has been filled in with 30 to 60 feet of debris, the Kidron Valley is not as deep as it was, the level of most of the city itself is some 25 to 30 feet higher than it was in former times. But this subterranean passage, built by the workmen of King Hezekiah, and through which water has been flowing for 2,700 years, remains unchanged and helps to make the story of the Prophet Isaiah and Hezekiah and their times come alive, and gives added meaning, significance, and realism to this part of the Old Testament. ○





United States Air Force Photos

Maj. Bernard F. Fisher with Lt. Col. Wayne Myers, the man he rescued from an airstrip near the Cambodian border.

# Into the Valley of Death

By T. R. Strum Reprinted from *The Airman*, March 1967. Used with permission.

● Even though a sudden snowstorm on the morning of January 19, 1967, forced President Lyndon B. Johnson to hold the special award ceremony inside the White House instead of on the south lawn as originally planned, the change neither surprised nor upset the man to be honored.

He is accustomed to surprises; to changing conditions, plans, and circumstances. His flexibility, as well as his skill and courage, contributed, in fact, to Maj. Bernard Francis Fisher's presence in the White House that day.

For Major Fisher is a professional pilot in the United States Air Force, and he was about to receive the Medal of Honor, the

highest award a grateful nation bestows on its heroes.

As the President fastened the blue ribbon around the major's neck, Fisher became the 48th U.S. Air Force member (including Air Force predecessor organizations) to receive the award. He is the fifth and the only living Air Force man to be awarded the medal since the Air Force became a separate service. Four commissioned pilots were MOH recipients during the Korean war, and all four died in the action for which the award was made. Moreover, Major Fisher is the first Air Force man to get the medal for action in Vietnam.

By all odds, laws of averages, and reasonable expectation, Maj.

Bernie Fisher also should have died in the action for which he earned the medal. But the defiance of odds, laws of averages, and reasonable expectations in times of war often produces heroes instead of dead men. And such was the case in the incredible saga of Major Fisher, who cheated death in Vietnam on March 10, 1966.

As the citation to accompany the award was read by The Hon. Harold Brown, Secretary of the Air Force, Lt. Col. Dafford Wayne Myers listened to the opening sentence and stole a sidelong glance at Bernie Fisher.

"... distinguished himself by conspicuous gallantry and intre-

pidity . . ." (Myers always had trouble pronouncing that word) ". . . at the risk of his life above and beyond the call of duty as an A-1E pilot near A Shau, Republic of Vietnam. . . ."

"Well," thought Myers, who is called "Jump" by his friends, "he sure was gallant and intrepid. And there isn't any doubt about his risking his life!"

If Myers doesn't know, nobody does. He is the man Fisher rescued that day in the A Shau Valley. And even in the peaceful White House East Room, it wasn't difficult for Jump Myers to visualize the scene of almost a year before—a bullet-ridden valley swarming with 2,000 Viet Cong who had overrun a small airstrip and were attacking a Special Forces outpost; the stinking, lousy weather that hung over the "tube," which is what they called the valley because it was less than a mile wide, about six miles long, and lined with ridges on which the VC had installed more than 20 antiaircraft positions, to say nothing of the hundreds of automatic weapons. All of which meant you ducked down through an 8,000-foot deck of clouds with an 800-foot ceiling that occasionally dropped to 200 feet (at least that day); scurried straight along the valley floor because it was too narrow to maneuver; strafed and bombed out of a hard left turn the south wall of the outpost where the VC had broken through; continued into an unbelievable 180-degree turn; did it again; and again; and again!

Myers remembers that the action began when he and his wingman, Capt. Hubert King, were tooling in circles on top of the clouds over A Shau, trying to find a hole in the clouds so they could get their A-1Es down inside and help the troops at the fort. Capt. Jon Lucas and his wing-

man, Capt. Dennis Hague, were with them, and all four saw Bernie and Capt. Francisco (Paco) Vasquez, flying wing for Bernie, coming in from Pleiku.

Nobody can remember how he did it, exactly, but Fisher found a hole—he says it was the same one he had used the day before—and he and Paco led the other four in a loose string down through the clouds into the deadly valley.

They roared out at treetop level, getting their instructions on where to place their ordnance from a radioman in the fort. They rocked through a hail of lead toward the fort's south wall, teeming with VC. (Before the day ended, 300 VC bodies hung on the barbed wire of the south wall.) Lucas and Hague stayed north, orbiting in reserve, while Fisher led the string on the first pass, followed by Paco, Myers, and King. As they sped straight down the tube, the VC opened up. King took a burst of automatic weapons fire through his canopy. Miraculously, he was not hit, but the canopy was so shattered and clouded he was forced to break off and return to home base.

Fisher, Vasquez, and Myers pressed on, hitting the south wall of the fort, then swinging around and going in again. On the second strafing attack, Jump Myers felt his aircraft shudder.

"I've been hit by 50 calibers before," he said later, "but this was something bigger, maybe the Chinese 37-millimeter cannon.

"Almost immediately the engine started sputtering and cutting out, and then conked out for good. The cockpit filled with smoke. I got on the radio and gave my call sign, Surf 41, and said, 'I've been hit and hit hard.' Hobo 51—that was Bernie—came right back and said, 'Rog, you're on fire and burning clear back past your tail.' I was way too low to bail out, so I told

him I would have to put it down on the strip."

**"During the battle, Major Fisher observed a fellow airman crash-land on the battle-torn airstrip."**

It was the voice of the Air Force Secretary, snapping Myers back to the present, but sending Fisher, still at rigid attention before the President, back to that moment in time and space—a moment that can never have an equal for those who were caught up in its events.

Fisher remembered Myers' words, remarkably cool considering the apparent hopelessness of the situation. "Rog, I'll have to put her down on the strip," he had said.

Jump was only 200 feet off the ground when he got hit. He was on the east side of the runway where there were some pretty heavy guns, so he just made a 180-degree gliding turn. Because of the smoke and flame, Myers could not see forward. Fisher, noting this, "talked" him onto the strip, actually running through the landing check list with him. As Myers approached touchdown, Fisher noted he was going too fast. "Raise the gear!" he said. Myers responded. His gear was coming up as the A-1E settled on its belly.

"He had tried to release his belly tank but couldn't, so it blew as soon as he touched," Fisher explained later. "A huge billow of flame went up, and the fuel made a path right down to where he stopped. He had skidded several hundred feet before he spilled off to the right side of the runway. The flame just followed him right on down, caught up with him, and the A-1E turned into a huge ball of fire. I thought he would get out right away—usually you can get right out and run—but he didn't. It seemed like an awful long while. We estimated about 40 seconds because I made almost a 270-degree turn around him."

Fisher called Control, an airborne command post, and told them Myers had gone down. He waited a few minutes and then told Control he didn't think the pilot was going to get out. He thought he was still in the airplane, and hurt. (Myers could see nothing but flame from the cockpit, and had taken the time to remove his chute, gun, helmet, and survival gear so he could make it through the fire.)

"I continued my turn around on the east side of the strip, and about that time Jump came out the right side of the airplane. I think the wind must have blown the flames away from the right side. He jumped out and ran, and it looked like he was burning. There was smoke coming from him, but I guess it was because he was so saturated with smoke in that cockpit. He ran toward the end of the wing, jumped off, and ran a short distance to the side of the strip."

Fisher noted that there was a little embankment a couple of feet high along the strip, and Myers hid in the brush against the embankment. The enemy was on the other side. As Fisher flew right over the top of Myers, he saw him look up and wave. Fisher then knew Myers was still living, but he didn't know how badly he was hurt. He so notified Control. He asked how long it would be before a rescue helicopter would arrive, and Control said it was on the way. He estimated arrival in 20 minutes.

By then Lucas and Hague had moved in. So that left four A-1Es still airborne—Lucas, Hague, and Paco, Bernie's wing man. They were all giving Myers support by strafing around the area, and were at the same time keeping the fort's wall under fire.

In about 10 minutes or so, Fisher called Control again and asked him where the chopper was. He said it was still about 20 min-

utes out, which was what he had said before. Bernie figured he was just making a good guess. Control then asked him if he would go back up through the hole in the clouds where they had come down, and escort the chopper in.

"I don't think we could have done it," Bernie Fisher said. "If we had gotten away from there, the VC would have been on him, because they were all around him. They controlled the areas but he was pretty well concealed in the



Elder Fisher, presently branch president of Hahn, Germany, serviceman's branch, adjusts cockpit microphone.

brush, so they hadn't gotten him."

That's when Fisher told Control that he was going to go in and pick Myers up.

"They kind of discouraged it. I know it really wasn't wise; it wasn't a very good thing to do, but it is one of those situations you get into. You don't want to do it, but you've got to, because he's part of the family; one of our people. You know you have to get him out.

"I told Control I would land, and came right down on the approach. Paco, my wing man, was right along with me, strafing. I was a little too hot—that is, a little too fast—and blowing smoke concealed the runway. When I got on final I had to fly through the

smoke, so I kept the power on until I could see what was on the other side. I had a little too much power on. Even though I pulled it off and touched the gear to slow down, I was too far down the runway to stop."

Smoke was probably the least of the obstacles in Fisher's path. The VC had mortared the pierced steel planking runway, and the planking had turned up; there were slivers of steel sticking up a foot or so—steel slivers that could shred the tires.

"There was all kind of garbage on there," Bernie continued. "Metal that had blown over from the camp from some of the explosions—tin roofs, buckets, and so forth. There were some barrels, and somebody had dropped five or six 18-inch-diameter rocket pods; I hit a couple of these, but I didn't hit anything else.

"I did a little dodging and weaving and got around the rest, but I was too fast to stop. I knew I would go off the end, so I just gave it the power and took it around again." Bernie told Lucas that he would make a 180 and come back in from the other direction.

"I turned and touched down just about the end of the runway. I used all the brakes I could, but the strip was only 2,500 feet long. This is the only time I was scared, because it didn't look like I was going to be able to stop. I just hit the brakes as hard as I could and pulled the flaps up, which gave me a little more weight on the brakes. I think I must have been skidding on that steel planking. It was a little bit slick from the dampness. I actually went off the end of the runway a little ways. There were a lot of 55-gallon drums sitting out in the weeds, and in my mind I was sure I would hit them. My tail did when I turned, but the wing went right over the tops of them."



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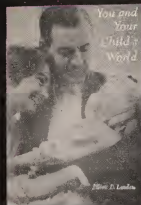
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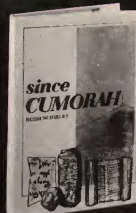
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Enc — August 67

Fisher then taxied about two-thirds the length of the runway, looking for Myers.

"I knew about where he was, and when I taxied by him he waved both arms vigorously. I stopped as soon as I could, but taxiing as fast as I was, it must have taken about 100 feet to stop. I waited just a moment, expecting him to be right there with me—you know, right on the side. But he wasn't.

"I figured he must be hurt more than I thought—maybe he couldn't move or something—so I set the brakes on the bird and climbed over the right seat to get out on the side he was on. I looked through the mirror and saw two beady little red eyes trying to crawl up the back of the wing."

Myers told reporters later that that was the fastest dash an old man of 46 ever made. Myers got up on the wing and got his head inside the cockpit. Fisher grabbed him by the seat of the pants and pulled him in head first right onto the floor of the airplane.

"It was hard on his head but he didn't complain."

According to Fisher, it was clear sailing from then on. The two airmen got out of there fast. Bernie held the A-1E on the deck, after he got flying speed, then whipped it up and out of the valley.

When it was all over, neither Myers nor Fisher could say enough for the three pilots who supported them while the rescue was taking place. Their accurate strafing and bombing was the primary factor contributing to the success of the rescue. In the critical, final stages, when Bernie was pulling Jump in by the seat of his pants, Lucas, who a minute before had his hydraulic system almost shot out, led Hague and Vasquez in a "dry" pass over the enemy. All three aircraft were "Winchester"—out of ordnance, but, as Lucas pointed out, "The

VC didn't know that!"

As Fisher and the others left the valley, another flight of A-1Es was on the way in. That afternoon, 13 of the 17 Special Forces survivors evacuated the A Shau camp. From one of them, several days later, the pilots learned they had wiped out a whole company of VC along the east ridge.

"It took all the pressure off the east wall of the fort," the survivor said, "and enabled us to escape."

**"... Major Fisher's heroic aggressiveness and selfless courage in completing a daring rescue of a fellow airman in the face of overwhelming opposition are in keeping with the highest traditions of the American fighting man, and reflect the highest credit upon himself and the United States Air Force."**

That was it. But what are these highest traditions of the United States Air Force? Courage alone? A daring indifference to one's own life, when the mission or the life of "one of the family" is at stake? Yes, and perhaps more. Perhaps an ingrained or even acquired conviction that what this nation and its objectives stand for must prevail, if indeed there is any real hope for the future of mankind.

There were many there at the White House on January 19, as well as many throughout the Air Force, who would evince no surprise that Maj. Bernie Fisher had won the Medal of Honor. This, despite the fact he had spent his entire U.S. Air Force career—ever since he graduated from the Day Fighter School at Tyndall AFB, Florida, in 1953—in the Air Defense Command, where he flew supersonic jet fighters.

It was in 1965 that Bernie Fisher, who was then a flight commander with the 319th Fighter Interceptor Squadron at Homestead AFB, Florida, volunteered for duty in Vietnam.

Yet even while he commanded "A" Flight of the 319th, he earned the first of many awards. On two separate occasions while at Homestead, he successfully landed F-104s that had suffered complete engine oil system failures. This is regularly a "bail-out" situation in the F-104s, because of the severe thrust loss in the engine, coupled with the fact that after oil failure the engine will operate for only four to five minutes.

Fisher earned the Air Defense Command's "We Point With Pride" award for one of these incidents, and the Air Medal for the other.

Fisher then took 12 eventful months out of his career in the Air Defense business. Eventful? Yes!

Within the time period of July 1965 to June 1966, during which he flew A-1Es out of Bien Hoa and Pleiku, South Vietnam, he earned six more Air Medals, the Distinguished Flying Cross, the Silver Star, and the Medal of Honor.

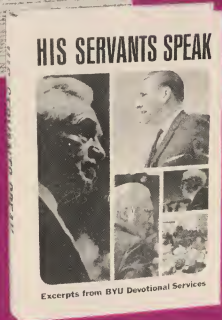
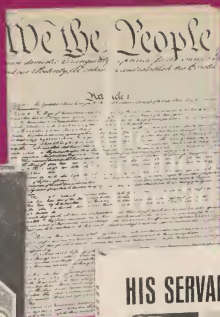
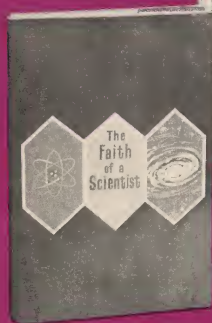
The man himself? His personal life, beliefs, philosophy? Anything there to provide a clue as to why he did, and would probably do again, those things that resulted in the award of the nation's highest medal?

He's a Mormon—member of The Church of Jesus Christ of Latter-day Saints, and consequently neither smokes, drinks (not even coffee), curses, or indulges in other vices. He's married to a registered nurse, has five children, is quiet, unassuming, dedicated to the ideals of Americanism, and, more important, lives and defends them.

He is a superb pilot, versatile, facile, courageous. Currently, he is flying F-102s with the 406th Fighter Interceptor Squadron at Hahn Air Base, Germany.

Anything in that background to equate with the qualifications of a Medal of Honor winner? We think so! But be your own judge. O

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Debra Charlie enrolls in placement plan.

## The Era Asks

# What Is the Church Doing for the Indian?

*An area of Church endeavor that is eliciting much enthusiasm and challenge for the future is the Church's worldwide work with our Lamanite-Nephite or Indian brothers and sisters. Stewart A. Durrant, executive secretary of the Church Indian Committee, member of the Priesthood Missionary Committee, and former Alaskan-Canadian Mission president, is well qualified to discuss the Indian program.*

**Q—The Indians are sometimes called “the forgotten people” of America. What is your reaction to this phrase?**

**A—**I feel that he was forgotten in the past, particularly as far as opportunities were concerned. As I review the Indian history of the past century, I see him exploited, used, and driven from his native lands into isolated and unfamiliar areas where he has been almost cut off from the main tides of progress. He has not had the opportunity to participate in education, public health protection, or economic growth. During the past few years conditions have changed, but he still has a lot of catching up to do.

**Q—What is The Church of Jesus Christ of Latter-day Saints doing for the Indian?**

**A—**In addition to the regular programs and missionary endeavors of the Church that are afforded all peoples, including the Indian, the

Church also has four specialized Indian programs that are conducted by professional people:

1. The Indian seminary program, or the daily or weekly religious education classes provided by the Church to all school-age youth who are interested, acts as a starter program to build faith in God within the Indian child.

2. The Indian student placement program provides LDS Indian youth between the ages of 8 and 18 with cultural and educational advantages while they live with foster non-Indian parents during the school year.

3. The Indian education program at BYU offers Indian students full academic and spiritual education and provides comprehensive assistance to help insure their success at the university. This assistance compensates for linguistic, cultural, and economic handicaps. Every effort is made to help Indians compete successfully in the non-Indian society.

4. The Institute of American Indian Studies and Research, also at BYU, specializes in projects and research of value to the Indian. For example, the institute is presently working with the Crow Indian Agency of Montana on a socio-economic survey to determine available manpower for industry. Also, the Sioux of South Dakota have requested help from the institute on an irrigation and reclamation project.

**Q—Generally the Church has felt its mission was to give the gospel to mankind. This being the case, why have we gone beyond this in relation to the Indian?**

**A—**Our motivation comes from such scriptures as these:

“Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them. . . .” (2 Ne. 10:18.)

“And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by



Debra receives good education in program.



Over 11,000 Indian youth participate in Church seminars, growing spiritually.



Debra joins fun of foster family.



Home evening in one of many LDS Indian families.

the Gentiles and being carried in their arms and upon their shoulders." (1 Ne. 22:8.)

Today, we are sensing more fully our responsibilities to our Indian brothers and sisters. We are becoming nursing fathers and mothers to them. We have gone beyond merely presenting them the gospel, because our Church leaders have spoken of our extra duties to our Lamanite brothers and sisters.

**Q—How extensive is the missionary work among Indians, and how is it coming?**

**A—**We have two full-time Indian missions: Southwest Indian Mission and Northern Indian Mission. But perhaps many of us do not know that in almost all missions in the United States and Canada where we have an Indian population, we also have missionaries working with Indians in a specialized proselyting program. For example, there are thousands of Indians in Chicago, Denver, Dallas, San Francisco-Oakland area, and Los Angeles. In addition to over 500 full-time missionaries, there are many stake missionaries working with Indians. Additional missionaries are laboring in Mexico

and Central and South America among the Indian population. Presently, we have 25,000 U.S. and Canadian Indian Church members and 139 Indian branches and wards. The thrilling fact is that all who work with them attest to numerous inspirational experiences and report a near miraculous surge of interest and success among the Indians.

**Q—Please discuss briefly the Indian seminary program.**

**A—**We have Indian seminaries in 25 states of the United States as well as in Canada, with 50 full-time personnel and over 300 missionaries involved in teaching seminary classes. Our growth has been quite phenomenal in the past five years, with nearly 11,000 students enrolled this past year. Our program, however, is quite different from the non-Indian seminary program. We provide classwork for youth from 4 to 18 years of age. Special filmstrips, pictures, stories, and other Indian-oriented material have been developed for them. Many of these films and courses have charming titles: "Freddie Finder," "Benny Builder," and "Davy Doer." Some classes are

held daily; others are held weekly or biweekly.

We also have a home seminary program in which the missionaries enter the home and teach the entire family. Special filmstrips and stories have been developed that teach the family the gospel as it would be taught in a home teaching situation.

**Q—Why do you create special materials for the Indian?**

**A—**Because Indian students usually do not have sufficient background to comprehend the regular Church curriculum. Our regular Church lessons assume that a child has been reared in an LDS home, which is not usually the case with Indian youth. Therefore, we create special materials, using experiences in stories and pictures that would be common to the Indian child's background. These lessons are proving to be very meaningful and successful, and perhaps they will yet have great potential even in non-Indian teaching.

**Q—What are the reasons for the Indian student placement program?**

**A—**The objective of the program

is to provide educational, spiritual, social, and cultural opportunities in non-Indian community life for Latter-day Saint Indian children. It is felt that through the exemplary living of selected Latter-day Saint families, these Indian youth will be motivated to use their experiences for the benefit of themselves and their people.

During this past school year, more than fifteen hundred Indian students, representing Indian tribes throughout the western United States and Canada, participated in the program. Foster parents assume costs of caring for the child. Beyond this, other people give of their time to assure the growth of the students. Many people contribute time as teachers of piano, remedial reading, and other specialized subjects.

**Q—What has been the success of the program?**

**A—**Although the program is 12 years old, its success is increasingly apparent each year. Indian students of high caliber graduate from high school through the program. A great majority of them go on to post-high school education, and many serve missions.

**Q—Since 1830 the Church has worked with Indians. How would you evaluate our success since that time?**

**A—**We've learned many times that we must have the proper teaching materials, geared to the Indian. We've made the mistake of assuming that he understood what we were presenting, when he really did not understand. Another error, now corrected, is that we have not expected the Indian to perform in the Church program as he should. We've done things for him that he should have done for himself. That is the principle of growth. Because of these and other factors, it is true that our success has been limited in the past. But an awakening is

taking place, and these last few years have seen miraculous strides taken in the work among Indians. There is a persistent effort by government agencies as well as the Church to lift the Indian to his rightful place. It has taken years to dispel the clouds of suspicion between the white man and the Indian. Perhaps the way is finally being opened for love and understanding.

**Q—How is the Church overcoming the obstacles that have limited the Indian's growth?**

**A—**Proselyting and teaching methods are being adapted to the Indian's needs. The general feeling now is that we must reach their hearts and cause the Indian to desire to make the change in his life. Another major factor is the marked change in the hearts of Church members toward the Indian people. The Saints are dealing with them in love and understanding more than ever before. The Indian's main problem has been lack of education to assist him to throw off the superstitions and traditions that have shackled his growth. We have been blessed with the ability to begin the great education process through which Indians must pass.

**Q—How have the various governments (Canada, U.S., and others) viewed their Indian peoples, and what are the trends for the future?**

**A—**This is a difficult question to answer. Both the Canadian and U. S. governments have used so many different policies in dealing with the Indians that they have confused both Indians and non-Indians. The conditions of the past have been pathetic. The United States and Canada have pursued a policy of giving the Indian land and letting him go his own way, which in reality kept him from progressing and growing with society. The governments thought

they were doing the best thing for these people, but their programs deprived the Indian of his development and, worst of all, of self-respect and initiative. Also, in the past, whenever any land given to the Indians was wanted by non-Indians for one economic reason or another, the governments sometimes moved the Indians elsewhere. Fortunately, the governments are pursuing more Christian-like policies with the Indians today and are becoming more interested in helping them.

**Q—In your opinion, what are the needs of the Indian today?**

**A—**The Indian needs to be understood in terms of his background, his way of life, and his aspirations. He needs to sense his duty to care for his family and to perform his civic and Church responsibilities. He needs motivations to succeed, motivations strong enough to help him throw off his superstitions. He needs to be proud that he is an Indian and to know of his great destiny. He needs to know that he is a son of God and to learn to appreciate and respond to all that that statement means. And finally, we in the Church need to know that our role is to help make him a Latter-day Saint, not remake him into a white man.

**Q—What does the future hold for the Indian?**

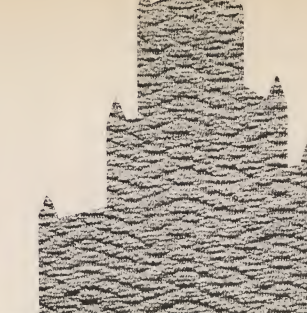
**A—**As I travel through the Church, I am delighted with the fine young Indian leadership that is developing. I feel the day is fast approaching when "Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (D&C 49:24.)

We will soon find Indians as doctors, lawyers, engineers, businessmen—expert and respected in all manners of human endeavor. Better than anyone else, Latter-day Saints should recognize the inherent potential of the Indian. Our



“He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.”  
(*Writings of Parley P. Pratt*, p. 9.)

*Reddened by a sunset sky.  
It is sad to leave a port where  
Orphaned ribbons ride the foam.  
There is sadness in departure,  
Even though we're going home.*



# Bigelow

# DESERET NEWS

**A**lmost three years ago I was visiting an agricultural experimental station in a small town in the interior of Brazil. I found myself in a jeep riding out to look at some field plots with three complete strangers—all American scientists who had come there independently to observe the work at this experimental farm. We soon learned that all four of us were university professors working on contract assignments with the United States Agency for International Development, or AID, the organ of U.S. foreign aid and part of the Latin American Alliance for Progress. One was a horticulturist from California, another a soils specialist from Illinois, the third a pasture specialist from California, and I, an agronomist from Indiana. We also found, much to our surprise, that three of us were Latter-day Saints.

At the time I thought such an unusual concentration of members was merely an interesting happenstance, but I have since realized that this is not the case. Brazil, because of its size and location, has the largest contingent of USAID agricultural personnel of any country in the world except Viet Nam. In the United States about one percent of the population, or ten

people in every thousand, are Latter-day Saints. However, of the AID American agricultural personnel in Brazil, at least ten percent are active Latter-day Saints. Some of these are young, highly trained men, and some are mature scientists, tops in their fields.

In another small interior town where the main form of transportation is the horse and buggy, where electricity is still a luxury, and where 20 to 30 of every 100 babies die before they reach three years of age, Purdue University has a team working on institutional development at the Rural University of the State of Minas Gerais. This project in Viçosa, Brazil, is widely acclaimed as a model because of its success over the past several years in bringing about effective university growth and development. And of the 13 families of

the American colony in Viçosa in 1966, three, or 23 percent, were Mormons, two being with the Purdue project and one with a companion project supported by the Ford Foundation.

A good part of the U.S. foreign aid program is accomplished by contracting capable American organizations to carry out appropriate programs overseas. For such agricultural contracts in Brazil, during the last year two of the eight "chiefs of party" were members of the Church. On the largest contract, 13 percent were Latter-day Saints. Of the central USAID staff, 22 percent are Mormons. These figures are notably higher than the one percent of Latter-day Saints that would be expected from a cross-section of U.S. citizens.

I have often asked myself during the last three years why it is that

**The author explores reasons  
why so many Latter-day Saints  
are involved in overseas  
humanitarian work.**

# our brother's keeper

By Dwane J.  
Sykes, Ph.D.

If you give a man a fish, you have fed him for

such a disproportionate number of Latter-day Saints are involved in technical foreign assistance work. Just why are so many Mormons interested? I think that there are several explanations.

At first glance, since many Latter-day Saints have served foreign missions for the Church, perhaps more of them would have the language capabilities that are so important for success in this type of work—in this case, Portuguese. However, on closer examination this doesn't appear to be a primary reason, since only one-fourth of the Latter-day Saints presently in Brazil with AID had served Church missions in Brazil.

Another reason perhaps could be traced to our belief that "the glory of God is intelligence. . . ." (D&C 93:36.) Latter-day Saints tend to be oriented toward higher education, and such advanced training is a required qualification for persons in technical foreign assistance work.

The historical pioneering spirit of our people might also be a factor.

However, I think the real and significant underlying explanation is simply that Latter-day Saints have a tendency to care—a tendency to care about other people, about the kind of life that other folks are living, about whether they go hungry or not, about whether they are healthy and happy or not. We are taught that we are indeed our brother's keeper. The welfare plan exemplifies this obligation felt

toward one another within the Church. I believe this same philosophy of brotherly obligation extends effectively beyond our own organizational ranks to our fellow brothers and sisters of all mankind. We are taught that the Good Samaritans were not just a few ancient individuals of biblical days, but that each of us is to be a modern-day Samaritan.

Perhaps these aspects help explain why Latter-day Saints are interested in foreign service, but what about the administrators who do the hiring and staffing for foreign positions? What would be their reasons for recruiting or accepting such a large percentage of our people?

Much has been written about advantages of employing Latter-day Saints. In foreign work there are special additional considerations of personal relations. The wife's and family's attitudes are highly important. The emphasis given in the Church to family harmony is well-known. The industrious Latter-day Saint wives may have less tendency to become dissatisfied or bored in a foreign environment. If boredom does set in there is no tendency to turn to alcohol for consolation, which is sometimes a problem in the foreign service. A clean-cut, non-drinking, non-smoking American apparently is considered to be an attractive emissary of the United States of America.

Though Latter-day Saints may sometimes tend to be a bit clannish within their own groups, they have

a down-to-earth quality that helps them get close to the local people with whom they are working. On the other hand, a Latter-day Saint may have to watch that his tendency for sectarian proselyting zeal would not jeopardize the objectives of the official program that he is promoting. Ofttimes there is already an inherently precarious imbalance of divergent ideas between the United States and national personnel.

Unfortunately, foreign assignments of two to four years often have been considered to be periods of negligible career value in the professional progress of a present-day U.S. scientist. For this reason, openings may sometimes go unfilled. Apparently Mormons have more of a willingness to take these professional risks, perhaps in view of the personal satisfaction and peace of mind that one gains from trying to make the world just a little better place.

In my own case, by seeking and accepting an overseas assignment I twice had to make a decision contrary to the advice of many professional associates whom I hold in a great deal of respect. Some of these men warned me that in so doing I may be spinning my wheels, professionally, during a critical stage of my career.

But isn't this the same type of decision that has to be made with similar factors at stake when any young elder considers going on a mission for the Church or when an established businessman is called

a day.

If you teach him how





Dr. Dwane J. Sykes, assistant professor of agronomy at Purdue University, Indiana, has been on the Purdue-Brazil Technical Assistance Project in Brazil for three years. Because the nearest branch is five hours away, Brother and Sister Sykes and their three sons conduct their own Sunday School, Primary, and sacrament meetings.

as a mission president?

There are several similarities between a proselyting church mission and a temporary assignment in foreign aid work. True, the sponsoring institutions are quite different. The message being carried is quite dissimilar. The mission manual, the plan, and the tactics are not alike. In foreign assistance the objectives are directed essentially toward temporal well-being, while in gospel proselyting the spiritual well-being is emphasized.

Yet in many respects the overall objective of both programs is to convert and educate people to a more fruitful, meaningful, comfortable, and happy way of life. Both

types of missions require a considerable amount of training. Both require a commitment and a belief in the principles and concepts being advanced. Be it a proselyting mission for the Church or an assignment with the Peace Corps or USAID or any number of other private and governmental organizations, in order to be effective it requires a certain amount of missionary zeal and a dedicated personal service toward the betterment of our fellowmen.

Why are so many Latter-day Saints involved in international service and assistance? Because we have a tendency to care—to believe that we are our brother's keeper.



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August 1967

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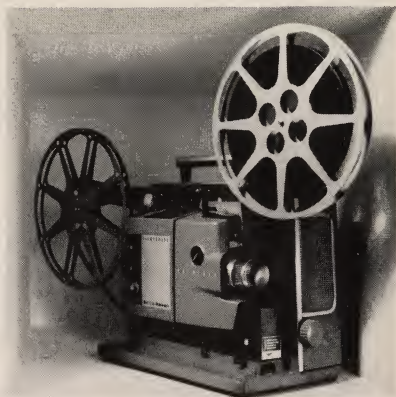
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# BELL & HOWELL

# My Kind

By Sylvia Probst Young

● "Know what I think?" Jeff came around the corner of the house and lowered his lanky frame into a lawn chair beside Virginia.

"I think that old heap's had it. What we need, Mom, is a new car."

Virginia looked up from the pan of apricots she was pitting to smile at her tall, impulsive 17-year-old son.

"I agree, you know," she assured him. "It's just a little matter of finance."

Jeff grunted and reached for an apricot.

"You're a joy killer, Mom, a real joy killer. But wouldn't it be nice if some of our Colorado relatives should decide to send me a birthday present in the form of a stack of green bills?"

Virginia laughed. "And what would you do with it?"

"Now I'd say that was a silly question. You know what I'd do—I'd buy me a car, brand new; then we could get rid of this 1957 tub."

"Well, since that isn't likely to happen, how about you giving the lawn a turn?"

"Like I said before, you're a real joy killer, Mom. You don't even give me time to dream—always figuring out something for me to do."

Slowly Jeff got to his feet, reached for another apricot, and started in the direction of the lawn mower.

As Virginia watched him mowing the lawn, her thoughts went back across the years. In some ways the time had gone quickly, for it seemed only yesterday that he was a small, freckled-faced lad, and now he was taller than his father had been. She wondered what Don would think of him if he could see him now.

*I hope he'd think I had done a good job of raising him,* she thought. Being both father and mother hadn't been easy. Don had died when Jeff was five years old; and Virginia, feeling that it would be easier to raise their son in a Mormon community rather than with Don's folks, who had no religious affiliations, had come back to Summerville. She and Jeff had moved into her old family home, and she had found a job in the library.

Don's folks had remembered them on birthdays and Christmas, and once or twice in the past twelve years they had stopped by en route to California. *We live in a different world,* she had often told Jeff.

Preparing the fruit kept her so busy that she didn't hear the car drive up.

"Hey, Mom, look who's here!" Jeff called out.

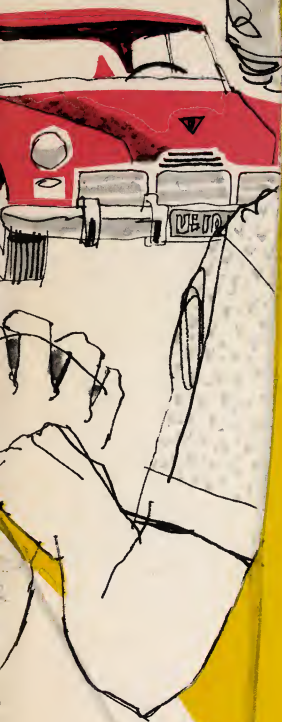
Virginia, looking up, could hardly believe her eyes.

"Dell!" she cried. "What in the world are you doing here?"





# of People



The big man laughed. "That's a fine greeting for your husband's best brother. It's been a long time," he said. "What is it, five years since I was here? Jeff was a little kid then, and now look at him—tall as I am, and a carbon copy of his dad!"

Same old Dell, loud and jovial, but Virginia had always liked his amiable ways. Middle-aged and graying, there was still a youthful boyishness about him. Don and he had been very much alike and had been very close until Don joined the Church. Although that had made somewhat of a difference in their relationship, they had always enjoyed each other's company.

"Tell me, what have you two been doing to keep out of mischief?"

"It's you folks who do things," Virginia answered. "Tell us about you and Margaret. Why didn't she come with you?"

"Margaret flew out to California to visit her sister a couple of weeks ago, and I'm driving out to get her. Oh, I could have flown out, but with this new car of mine I really enjoy the driving."

"I don't blame you!" Jeff exclaimed. "You should see that car, Mom. I couldn't imagine who was coming when I saw that beaut."

Dell grinned. "It's a pretty nice car, all right," he agreed, "but these days they all are—with everything automatic and air conditioned. Want to try it out, Jeff? Come on, Virginia, see how you like it."

Jeff beamed as he slid under the steering wheel and started the big car.

The older man observed the boy's enthusiasm with satisfaction. "Like it?"

"You bet!" Jeff agreed. "Wouldn't it be great to own something like this?"

"Perhaps you will someday," Dell said. "Give yourself a few years for college. What are you, Jeff—high school senior?"

"I graduated in May."

Dell shook his head. "How time flies. You and I have a lot of catching up to do. Say, why don't you ride out to California with me. Ever been there?"

"Why, no." Jeff's voice was filled with pleasant surprise.

"There's lots to see in California—Disneyland, the beaches. We'd have a great time, and I'd really appreciate a relief driver." He turned to Virginia. "What do you think about it?"

Virginia looked at Jeff. *He's on cloud nine*, she thought. "If Jeff would like to go," she answered aloud, "I think it would be fine."

"Jeff, how about it? What do you think?"

"Golly, I haven't had time to think, but it sounds great!"

Illustrated by Ted Nagata

While Virginia prepared lunch, Jeff went upstairs to pack a bag. Dell sat on a kitchen stool and told her about his family and his work. Then he turned the conversation back to Jeff.

"You say he's graduated from high school?"

She nodded.

"Is he planning to go to college?"

"Yes, I think he'll go to Brigham Young University."

Dell suddenly became preoccupied, and Virginia silently finished setting the table.

A moment later Jeff came bounding down the stairs, his eyes bright and his voice filled with enthusiasm. "Well, here I am, ready to go!"

Dell smiled his approval. "We're going to have a good week."

During lunch they talked mainly about cars and sports and California. Dell was a born extrovert—a boy's man, too; so between Jeff and him there was an immediate closeness.

During dessert Dell turned the conversation back to school.

"Your mother tells me you're going to college, Jeff. You'll be living away from home, I guess."

"Yes, it's too far to commute. But I'll come home most weekends."

"I understand you'll be going to BYU. You know, I've been thinking how nice it would be to have you come and spend the winter with us. We don't live more than a ten-minute drive from Colorado U."

His words startled Virginia.

"You know," he continued, "that was your dad's school, Jeff. It's a good one, too. If you stayed with us, you wouldn't have to spend a dime for room and board."

Jeff gave a low whistle. "Say, this is a day of surprises. I don't know what to say."

"Well, you don't have to decide anything today, you know," Dell told him. "You think about it. We'd surely like to have you, because we need to get better acquainted. Your dad and I were very close." He rose from his chair. "Maybe we'd better get going, Jeff. Thanks for lunch, Virginia, and for letting me have this boy for a week. I'll bring him back about next Tuesday."

Jeff gave his mother a quick kiss. "See you soon," he told her.

Virginia smiled warmly. She would miss him, but she was glad that he could go. However, Dell's encouraging Jeff to attend school in Colorado was to trouble her all through the coming days.

Later in the day Sister Millet, from across the street, came by to visit. Virginia told her about the happenings of the morning. She had always been able to talk to Sister Millet and always appreciated her wise observations.

"You know," the older woman pointed out, "Jeff's almost a man now. You can't change that, and whatever he decides to do you'll have to accept."

"I know that," Virginia answered, "and it worries me. Jeff's always been a good boy, never grumbling about things I couldn't afford to give him. But many of the boys his age have good automobiles of their own. I know he envies them; it's only natural. Don's brother is well-off. He could give Jeff things he's never had. It's a tempting offer."

"And suppose Jeff should decide to go to live with his Uncle Dell. Would that be so bad?"

"From a monetary point of view it would be fine, but I'm thinking of his spiritual well-being. Don's people live for just one thing—the pleasures of the day. Dell has a mountain cabin, and they spend Sundays fishing, boating, skiing—whatever the season offers. That's what would worry me—that kind of temptation. I know that Jeff will have to go away to school, but I'd rather he not be put in that kind of environment."

"Aren't you worrying prematurely?" Sister Millet asked. "There's no need to cross bridges ahead of time; you may never come to them."

She was right, but Virginia wondered just how much influence Dell's pleasant, persuasive ways would have on Jeff.

The days went by slowly, but on Saturday there was a card from California. Jeff wrote in brief, choppy sentences: "Having a grand time. Swimming in the ocean is great. Wish you were here."

Then it was Tuesday, and about noon the big car pulled up in front and Jeff came bounding in.

He gave his mother a bear-hug. "How's my best girl?" he teased.

Dell and Margaret followed them into the sunny kitchen. The travelers looked tanned and tired. While they talked about the trip, Virginia gave them cold lemonade and cookies. Then Margaret, who seemed restless, suggested that they'd better be on their way.

Dell put an arm on Jeff's shoulder. "We hope you'll decide to come to Colorado," he said. "Let us know."

"And now, tell me all about the trip," Virginia said, after the relatives had gone.

"I could tell you in about three words," Jeff beamed. "It was fabulous. We had a great time. They're really swell people, Mom. All the way to California, Dell told me about Dad's family, and how they'd like to have me come and go to Colorado U. Do you know what? He even said he'd buy me a car if I'd come."

"My, that is quite an offer."

"Yes. He and I just took to each other. He's never had a son—and the way he spends money!"

Virginia nodded. "And you, Jeff, do you want to go?"

"I don't know, Mom. It isn't every day that I get an offer like that."

"No, it isn't," she agreed. "But there are many things you'll have to think about before you can make your decision."

He was immediately defensive. "I know what you're going to say, Mom. They don't go to church and they have different standards—but that doesn't mean that I couldn't go to church, or that I'd have to adopt their standards."

"Of course not, and I'm not trying to tell you what to do, Jeff. That must be your decision. But I do know that it isn't always easy to be different when temptation comes along. When your father joined the Church, he became the different one in his family. He couldn't participate in many of the family activities after that. His Sundays were worship days, and theirs were holidays. He had to choose the way of the Church or the way of his family. Because the Church was more important, he chose it."

"But he and his folks still visited and liked each other."

"True, but they didn't enjoy quite the same closeness as before. You have to be a participating member of a group, or you just don't belong. But you don't have to decide today."

The days went by with nothing more said about college plans, but it seemed to Virginia that Jeff had suddenly become moody and preoccupied—so different from his usual jovial self. *I guess I pray more about him now than I ever have*, she thought.

And then one Monday morning things were suddenly different. Jeff came running down the stairs, his head up, his eyes bright.

"Well, Mom, I know what I'm going to do," he announced. "I wrote Uncle Dell this morning to tell him that I'm not going to live with them."

Virginia kept her voice casual, but she felt as if a weight had been lifted from her shoulders. "What made you decide?"

"Oh, I've done lots of thinking. Everytime I try to decide what to do, I remember that Sunday in California. 'Let's go to Disneyland today,' Dell had said. 'I know your Mom wouldn't approve, but I think Sunday's a day for a little fun, so I guess it won't hurt you this once. You can always go to church when you can't go with us.'

"And you know, Mom, it sounded lots more interesting than Church."

Virginia smiled. "Temptation in shining armor," she answered.

He nodded. "I got to thinking that it would be that way if I lived with them. All the things they

do on Sunday, like fishing, hunting, or skiing, would be so appealing that with a little encouragement I'd probably soon forget to go to church and would go along with them."

"It would be easy," she agreed.

"Funny thing, our Sunday School lesson was on this very thing yesterday. Brother Hastings pointed out that so often we walk right into temptation. I guess that's what I'd be doing—walking into temptation. I tried to think how Dad would advise me. I prayed about it, too; and all at once the doubt was gone, and I knew that I really wanted to stay here. I guess it's because I'd rather be with my kind of people.

"So," he concluded, "I'll go to the BYU like we planned, and I guess we'll make it."

She put a hand on his shoulder, and her eyes were suddenly misty. "Of course we'll make it," she said softly. "We always have." ○

Sylvia P. Young is well qualified to write fiction about the decisions that boys face. She is a Midvale, Utah, schoolteacher, mother of four boys, and Sunday School Gospel Doctrine teacher.





A high-contrast, black and white close-up photograph of a tire. The top portion of the image shows the tread pattern, which includes a series of parallel sipes and a more complex, zigzagging pattern. Below the tread, the sidewall of the tire is visible, featuring the embossed text "AMOCO 120 Super Tread". The bottom left corner of the image shows a portion of a white, curved surface, likely a wheel rim or a road surface, contrasting with the dark tire.

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## Best of Movies

By Howard Pearson

● *Thoroughly Modern Millie*, which stars Julie Andrews, is a thoroughly enjoyable picture for moviegoers of all ages. It's a combination of melodrama, slapstick, farce, and plain fun.

The film has music, intrigue, a chase, fireworks, beautiful costumes, and suspense with a lot of laughs. Besides Miss Andrews, it stars Carol Channing and Mary Tyler Moore, along with James Fox and John Gavin. Beatrice Lillie is also featured.

Set in the 1920's, the film features costumes that seem almost modern. Many moviegoers will recall that dresses of the "flapper era" were about the same length as today's miniskirts. The costume designing has been done in such a way that the dresses seem like updated styles of the 1920's.

*Thoroughly Modern Millie* is laid against the backdrop of the early 1920's. Everything is done tongue-in-cheek and comic opera style. Miss Andrews plays a husband-hunting secretary who lives in a New York hotel for women. Unknown to her, the proprietress is a front lady for two comic opera Chinese who kidnap those girls at the hotel who report they are alone in the world.

That's about as far as seriousness goes in this farce. For comedy, there's a big laundry cart with squeaky wheels, which the Chinese use to kidnap their victims. There's a Chinatown to which they deport their victims. There are a couple of airplanes of the period and old "Bearcat" cars used in chases. And when Julie gets onto the trail of the Chinese and winds up in Chinatown, everything goes up in glorious fireworks.

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

Other films that adults and mature young people should enjoy this summer are *Up the Down Staircase*, starring Sandy Dennis as a young schoolteacher in an underprivileged school in New York; *Caprice*, a slick industrial spy drama, starring Doris Day; *How to Succeed in Business Without Really Trying*, based on the happy Broadway play; *A Man for All Seasons*, best picture of the year; and *The Bible*, based on the first part of the Old Testament, through the story of Abraham.

There are several pictures this summer suitable for the entire family. Included are *Africa-Texas Style*, a sort of *Daktari* and *Hatari* combined; *Brightly of Grand Canyon*, which features the adventures of a wild burro in the Grand Canyon and has many other wild animals of the area; Walt Disney's reissues, *Snow White* and *The Seven Dwarfs*, *Absent-Minded Professor*, and *Son of Flubber*; *The Fastest Guitar Alive*, story of Confederate soldiers who use a traveling medicine show as a front to obtain gold for the South; *Eight on the Lam*, starring Bob Hope and Phyllis Diller; Disney's *The Gnome-Mobile*, a bit of Irish fluff about leprechauns; *To Sir With Love*, starring Sidney Poitier as an inspired teacher of young boys in London; and *A King's Story*, an absorbing film documentary of the Duke of Windsor.

A word of caution: The young British film star Hayley Mills has built an enviable reputation in family-type movies. Therefore it is a mild shock to find her in definitely an adult movie, *The Family Way*. The plot concerns a young married couple with the most delicate problems. ○





# Vera of Youth

Marion D. Banks, Editor • Elaine Cannon, Associate Editor • August 1967

## CALL BOARD

MAY 10, 1967

*The following three Latter-day Saint teens: Bill Barker, Jackie Sheets, and Wendy Strong, will report to Camp Williams 7:45 a.m. Saturday and Monday to walk and talk with (real movie stars) William Holden, Cliff Robertson, Vince Edwards, plus many others; and also to observe all phases of the making of a four million dollar movie, The Devil's Brigade.*

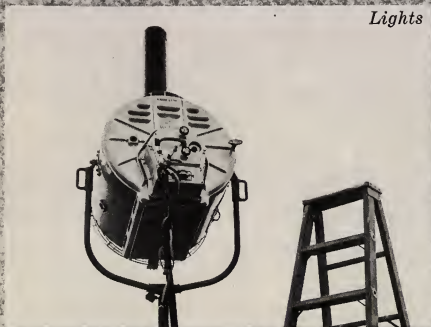
*Car #1 will take you and your photographer, Eldon Linschoten, to the movie location . . . please be prompt.*

*Have Fun!*

*The Envious Era of Youth Staff*

*P.S. Please take a pencil and paper to take notes for those of us who are left behind.*

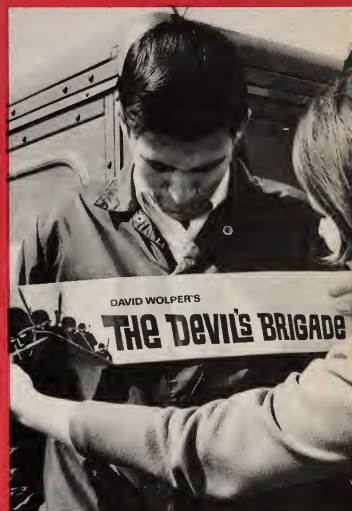
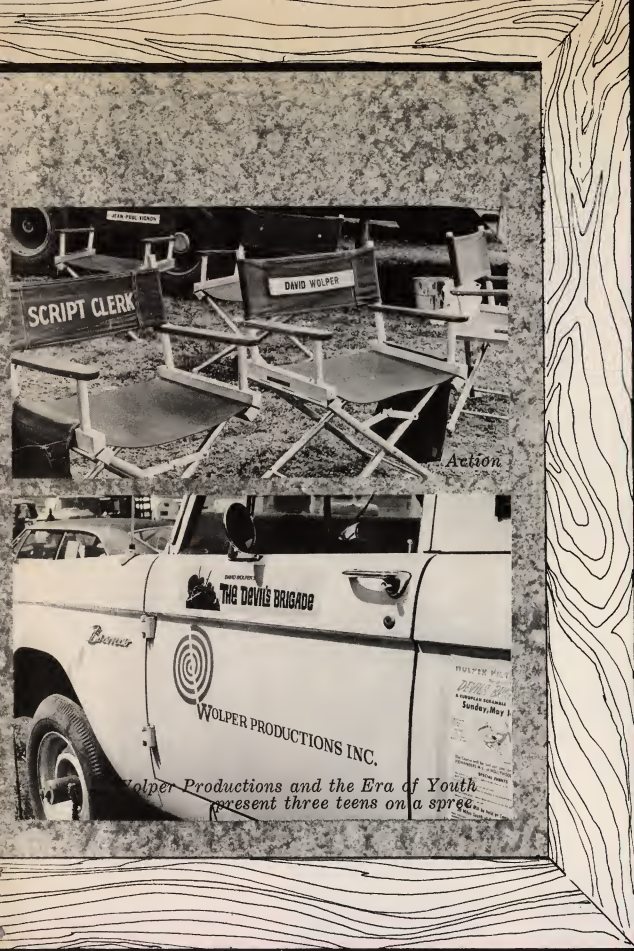
Lights



**What Are You Doing That Is Different?**

# Action Lights Camera





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at me! Can you imagine?*







*Look, Bill. Here's the  
uniform truck.  
Let's pretend. . . .  
Look here, one for  
you and me. . . .*

*And there we were being  
asked if we are LDS.*



*Would you believe  
having a hot chocolate  
break with  
Vince Edwards?*

*Richard Jaelkel teased me  
into wearing his hat.*



*Golly, it's bigger than my baby Brownie*



Photos by Eldon Linsechten

*Bill and I lent a hand with the lights*

## Ambassadors of Good Intentions

By Elaine Cannon

*On the move? Half the teen world is. Wherever you travel you take a bit of your home with you. You take something of your church and much of your family. No one is perfect, we all are quick to admit, but trying to be perfect helps. For a traveler, good intentions are good beginnings. Here are six ways to help you be a proper ambassador.*

1. Leave your "mods" and "minis" at home. Take proper city clothes for city places, resort clothes for resorts.



2. Don't "knock" the local territory to the natives. It's their homeland, and ten to one they like it.



3. The language of a gracious smile needs no translation in any country. That goes for gracious behavior, too.



4. Where are you going? You're already there! What are you getting ready for? You've already arrived on the public scene, and you're one of the not-so-scenic sights. Plan time on your itinerary for basic grooming needs.



5. Talk with people, drink in the culture, taste the strange new foods, and learn all you can so you'll know a new thing or two.



6. "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.)



Illustrated by Carol Habitzel



## A Mission for the Lord

By Sidney K. Snow

*Miss Sidney K. Snow, 20, has completed her junior year at the College of Southern Utah.*

### The Call

Suddenly it's there in your hand. You retreat to your room to read it, for somehow this seems the most important letter you've ever received. The envelope crackles as you shakily open it. Black and white words convey the message, uniting it with your heart's desire. You have been called to act as a minister for our Lord Jesus Christ. You.

### Preparation

In the days to follow, many new doors open. Life takes on a keener awareness, and the gospel, which has always been important, seems strangely more real. It is as if you are not ever alone; there is a quiet friend with you at all times. As you fast and pray in humble earnestness, the Spirit makes itself known more deeply within your heart.

### Farewell

Your school sweaters have been put into the mothballs; in their place hang new dark suits. You feel older on the inside, too. The record albums you cherished are no longer for your listening. Your friends look up to you as one apart. You are still their friend, but a different friend.

### Sacrament Meeting

Familiar faces etch themselves upon your mind as they wish you well. The bishop's firm grip assures you that you are believed in.

This time the sacramental prayers have more meaning. How great the sacrifice Christ made for our sins!

You begin by saying you're thankful—for the call, for your parents and family, for the Lord having put his trust in you.

### Terminal

You look just a little uncertainly around this take-off point for all parts of the world. How many of these people know about the gospel? Loudspeakers announce each flight matter-of-factly. They do not know that this is a very special day.

At last it happens. "All passengers please board flight 505 for all points east." There is the warm good-bye of that special friend, your father's strong handclasp, the looks of admiration on the faces of the little ones, a mother's tears. You wave again from the window.

And the gospel shall be preached. . . .



# Those Who Love Most

By Sue Smart

● You're away from home. You meet a stranger, and during the course of conversation he finds out you're from Utah, land of the Mormons. He's interested but cynical. Skeptically he asks, "What is the single most important principle in your church? The one most important thing?" Here is the golden opportunity you've been waiting for, a chance to convert someone! But this man and his questions puzzle you. You know the Articles of Faith. You've even learned the first few missionary lessons. But what do you tell this man who simply wants to know the one thing your church is all about?

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:35-40.)

Love! This was the first principle in the Church of Christ when he was on the earth and the first principle in his Church when it was restored through Joseph Smith.

Because we have so much, we Mormons sometimes become preoccupied with the unusual facets

of our religion and lose sight of its main goals and purposes. Above all, ours is a religion of love. "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Christ's whole life was a lesson in love, service, and compassion. He, then, is our Savior, one who taught love as a way of life. I think I could base my whole testimony on this, because even in my short life I have found that the truest, most rewarding things have come through love.

But even though love is such a beautiful thing, it is not an easy principle to practice. William Penn once said, "Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it." Why, if love is such a beautiful thing, is it so difficult to learn and practice?

One reason is that most people fail to realize love in a practical sense. They think of love as an abstract sort of thing that is nice to give talks about; but when it comes right down to it, it is not a practical, feasible way to face life in our world of turmoil and tension.

Christ built the best case for love. Here was one who, more than any other, had a deep love for all mankind. Crowds of people flocked around him and followed him wherever he went. I sometimes get the feeling that many of these people didn't really understand what Jesus was saying, but that they followed him out of pure love.

There are other evidences of the force of love. **Psycho-Cybernetics** is a

book about personality development. The author, Dr. Maxwell Maltz, writes of love and charity as extremely essential elements of success. This man is not preaching a religion but rather showing us the value of love in psychology.

Eric Fromm, a philosopher, describes love as the only effective way for men to dissolve the inherent loneliness of the human experience. He is not speaking for religion but from a philosophical standpoint.

If we can realize love as a practical force that can be utilized in our lives, the next step is to overcome the fear that prevents us from loving.

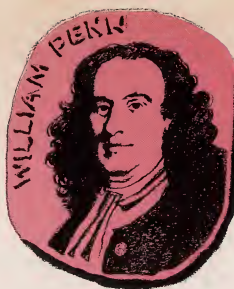
Just as fear may prevent nations from trusting and cooperating with each other, fear may also prevent us from giving and sharing our love. We are frightened by those around us, afraid of being hurt. Just as fear prompts nations to wage war with each other, fear also prompts us to wage war with those around us and to destroy love.

Each of us has his own defense mechanisms. In order to avoid being hurt, we develop a system of defense. These barriers that we erect may protect us from being hurt, but they also prevent us from giving and receiving love.

Suspicion acts as a radar warning system in our war against love. It tells us to deny our love to those who may not return it. That sounds good, but Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your

*Sue Smart was graduated this year from East High School in Salt Lake City. She is also a four-year seminary graduate. She received the Marba C. Josephson scholarship award for 1967-68.*



**"Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it."  
—William Penn**

enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you." (Matt. 5:43-44.)

"For if ye love them which love you, what thank have ye? for sinners also love those that love them." (Luke 6:32.)

"Give to every man that asketh of thee. . . ." (Luke 6:30.) We can see there is no room for suspicion in the hearts of the followers of Christ; he put no stipulation on love.

Neglect and complacency build barriers around us that prevent us from loving. Almost all of us are guilty of a certain degree of neglect. Perhaps we did not take advantage of an opportunity to help someone. Perhaps we could have eased someone's mind or offered some encouragement. However, if we let this neglect become a habit, we deny ourselves the chance to love.

The feelings of self-pity and inferiority build up stockpiles of weapons that frighten love away. Inferiority is a common feeling, but it often makes love impossible. One of the most wonderful people I know has distinct feelings of inferiority. He often feels that he is worthless. This attitude prevents him from accepting love, either because he doesn't recognize it or he doubts its sincerity. By the same token, he cannot give love, because he feels it will be of little value to anyone. This is very unfortunate, because this boy would have a great capacity to love if he would break down the barriers of inferiority.

Pride declares our wars. How many times have we been unfriendly to those we feel to be inferior to ourselves simply because we fear we might endanger our own social status? Pride says to everyone around us that we care more about ourselves and the illusory fruits of pride than we do about love. It says we do not need love and we do not dare give of ourselves.

By holding grudges, we wage cold wars—wars that cannot be resolved, because we are unwilling to forgive or compromise.

Bad tempers launch attacks on others. They invade the hearts of potential friends and destroy the love that might have been shared.

Some people use the weapons of shock to destroy love. They bomb love with a shock that says, "You would not like me for what I am, so I will be something shocking; then at least you'll notice me." These people are indeed noticed, but they can neither give nor receive love, because they are unwilling to be honest with themselves and admit who they really are.

So here is the problem: We let our own foolish fears prompt us to wage war on each other and prevent the emergence of love. Isn't it about time to call a peace treaty and adopt a policy of total disarmament? Only when our defenses have been broken down can love enter our hearts.

We may not always play the game on common grounds. We may be unarmed while others fight with atomic bombs, but we must have courage, for this is the challenge of our religion.

Once we have disarmed ourselves, we can allow love to enter our hearts. However, there is more to Christianity than that. We must not only admit love into our hearts, but we must also outwardly extend ourselves and radiate love. We must love those around us; we must love people we don't even know; we must love our enemies. This love must become an entire way of life; it must govern us in all things. It must spur us to be tolerant of all men, to give aid to any man in need, and to share and have limitless compassion. Joseph Smith described love as a fountain "unto the consuming of our flesh."

This is what we are striving for. It is more than 75 percent attendance at Sunday School. It is more than paying a full tithing. It is achieving a state of love that radiates from us and governs our entire life.

Think for a minute about the things you love. Perhaps you think of your family or of a few friends who really care about you. Think about how this love makes you feel. Now, imagine this love for all of life! Imagine this feeling for all of humanity! This is the Christianity of Jesus Christ.

The great German scholar, Baron von Spanheim, once said, "They are the disciples of Christ not who know most, but who love most."

As a church we must show the world that we are the Church of Christ because we love! Our missionary system is great, but if we could boast about a church of members who truly loved, people would clamor to join our ranks.



# With Trust in God

By Loye Wright

*"... in God I have  
put my trust; I will not fear what  
flesh can do unto me."*

(Ps. 56:4.)

● What were you doing on the afternoon of June 10, 1963? Probably you don't remember. But

Ron Clark does. In fact, he will never forget. He was lying pinned beneath a two-ton cattle truck at the bottom of a desert wash. Beside him were several of his best friends—dead. Around him was the bloody disaster that resulted when the big truck crashed backwards off a cliff, bearing



Illustrated by Sherry Thompson

the precious burden of 45 people. Now 12 of those 45 were dead. Twenty more were injured. Ron himself was trapped near the front of the heavy vehicle where the greatest weight was. His jaw had been severely knocked out of joint when the truck went over, and his left leg was crushed under the truck.

As soon as he could pull his arms and right leg free, Ron set his jaw himself as best he could amid all the crying and screaming of the hurt passengers. The unhurt MIA superintendent who had been accompanying the group of Scouts, for whom this trip was to have been a super activity, was making the rounds, checking the extent of the damage. When he reached Ron he asked him how badly he was hurt. The young man tipped his head back.

"Charlie," his voice trembled, "I've lost my leg." He couldn't feel a bit of life in his left leg, and terrible visions of the future raced through his mind. But despite the pain and worry, it was Ron who kept telling the others, "It's all right. They're going to get us out of here."

Ron was the last one pulled from the wreckage. Soon after he was taken to the Panguitch Hospital, his family arrived from Provo.

"I'm all right, Mother," he had said.

This 16-year-old Explorer showed remarkable courage. And a few days later he was called upon to show perhaps even greater valor.

He was sent home, where he had to be fed through a straw because he could not move his badly swollen jaw. He could hardly speak. He couldn't sing. For Ron that was very serious. All during his life he had brought a great deal of beauty and pleasure into the lives of those who had heard his incomparable voice. When he was only 12 years old, he sang his way into the hearts of those at general conference who heard his lovely renditions of "Listen, Dear Teacher" and "When He Comes Again." Only a year ago he had sung in a chorus at stake conference. His friends had sung with him then—the same ones who helped plan the trip to Southern Utah.

He remembered how happy they all had been: Randy Miller, Lynn Merrell, Gary Christensen, Gary Rasmussen, Joe Erickson, and Gordon Grow—all good friends. Those were happy days. Ahead of him now was Gordon's funeral and, the next day, the joint funeral for five of his closest pals. Ron could only get around a little with the aid of crutches when the stake president, Ben E. Lewis, called on him.

"Ronnie," he had said, "the families want you

to sing at the funeral services."

How could he? His jaw was too badly swollen for movement. Besides . . . these were five very special guys.

"You can do it," President Lewis promised, "if you will pray, and if you really *want* to."

He really wanted to. The next few days were filled with prayer. He knew only the Lord could help him accomplish this incredible task.

The morning of the funeral he couldn't eat; the jaw was rigid, and he spoke through closed teeth. Practicing beforehand was a fiasco. With those clenched teeth he could get no resonance or carrying power. But he had given his word.

His earnest prayers continued right up to the time he sat with his brother Bob in the choir loft of the old Provo Tabernacle.

Then suddenly, minutes before he was to sing, an overwhelmingly peaceful feeling settled on him, and Ron turned to his brother. "I can move my jaw!" he whispered. "It feels all right!"

He picked up his crutches, limped over to the organ, and with a faint smile nodded to organist Byron Jensen. The young Explorer stood up tall and looked below at the flower-covered caskets bearing the bodies of five of the friends he had buddied with practically all his life. How could he sing?

His voice rose, beautiful and pure. "May the good Lord bless and keep you. . . ." The unwavering notes filled the tabernacle and soared to heaven on the summer breeze. "Fill your dreams with sweet tomorrows. Never mind what might have been. . . ." The melody was strong until the last, but then . . . he couldn't go on. He faltered, then whispered, ". . . till we meet again."\*

Tears coursed down the faces of the fifteen hundred sobbing people gathered in the tabernacle—tears shed not only for the five boys who had been taken, but tears also for the courage of a young Explorer with a puffy jaw.

As for that jaw—immediately after the song, it locked shut again, and weeks passed before Ron could open it.

Nobody can tell Ron that miracles don't happen. He's had a few close calls since then, too, but he's now living the dream of his life—a mission, in the Eastern Atlantic States. But miracles don't happen all by themselves. It takes real faith, sincere prayers, and a lot of personal effort. In this case, all were supplied in abundance by a very strong young man. ○

\*"May the Good Lord Bless and Keep You," words and music by Meredith Willson.



## Omie

By Lowell M.  
Durham, Jr.

Illustrated by Sherry Thompson

● "I've got a man's *inbility*!" insisted Omie.

He stood squarely in front of me, nose in the air and hands on his tiny hips. I had tried with no measure of success to explain why a little four-year-old brother could not help me beneath the family car. His blue jeans were faded but clean, and I knew Mom would skin us both if he got grease all over his clean clothes.

His nickname came, as most nicknames do, from some obscure beginning that I cannot remember. The most significant thing is that his peculiar nickname sounds like an exasperated expression—*Oh me*. Nine times out of ten it was a fitting title for him.

Omie plodded around the car, picked up a wrench, and began banging on the hubcap, softly at first, but increasing in loudness and tempo with every beat. In a fleeting moment of anger, I grappled the wrench from his grasp and cuffed his hand. Immediately he began whimpering and trotted dejectedly around the car. He reappeared the next minute, sucking his right index finger while tugging apologetically at his right earlobe with his left hand. For Omie, this was a harbinger of extreme fatigue or a sign of hurt feelings.

I continued working under the car, trying my best to ignore him. I could see that his hurt feelings were quickly subsiding. He watched me coolly from the corner of his eye; then he swiftly mounted his tricycle and began making slow, lazy circles around my feet, occasionally brushing them with the tricycle wheel and then finally running over them both. Still I ignored him.

He stuck his little blond head underneath the car. "Let's play airplane," he shrieked.

"Let's not," I yelled back.

He paused and then said softly, "I like puppies. Do you?"

I answered grudgingly in the affirmative. It was little brothers that I was having trouble liking at the moment.

Omie stepped quickly, but definitely, on my ankle and was gone for a blissful thirty seconds. Then, from my position underneath the car, I could see him returning. His scuffed cowboy boots, with jeans half tucked in and half pulled out, were plodding menacingly toward me. Once again his tan little face appeared beneath the car.

"Guess what?" he screamed.

"What?" I answered as politely as my tattered patience would allow.

"That's what!" he yelled and then began laughing hysterically to himself.

"Mother is calling you," I said.

He walked about ten feet away, squatted down, and began rolling marbles down the slight incline of the garage floor. The first two marbles passed me on the right. The third, undoubtedly his biggest, hit me squarely on the head.

My paper-thin patience had finally worn through. I scrambled from beneath the car, bumping my head as I came out. I caught him and delivered a stinging blow to the appropriate place and then sat him down on the back stairs with a little too much vigor. This encounter was followed by tears and whimpering. His all-consoling index finger was once again in his mouth, and his left hand fingered his right earlobe. His tan little face was not so tan as I had thought; a tear had washed a lighter path down his cheek.

"Oh, me, what to do now?" I wondered. "Big cowboys don't cry," I said.

He looked at the floor and wiped his eye with his forearm.

"You do want to grow up to be a big cowboy, don't you?" I queried.

"No," he said quietly. This was a surprise, for to ride the range had always been first in his mind.

"Well, what do you want to be?" I asked.

He paused, looking at me with those blue, tear-filled eyes. Then he choked, "I want to be like you." With that, he turned and ran up the stairs.

I had a cold and warm feeling all at once—warm because of a little brother who wanted to be like me, and cold because I had done so very little to deserve such devotion. I went upstairs, gave Omie a big brotherly hug, and together we went down to work on our car. ○



220 West 400 North  
Provo, Utah  
June 10, 1967

Dear Editors:

As the school year ends, I pause to express my deep appreciation for the Era's assistance. I have attended Brigham Young University this year on scholarship from the Era of Youth writing contest.

Since the exciting evening a year ago when Elder Hanks and Sister Cannon presented the awards, I have married and have settled into a new life. This poem expresses my feelings of a new awakening.

Peace Within, by Mimi Murdock

The world in its chaotic state  
May rush and beep and shove  
Whatever lies within its path;  
It seems oblivious of  
Me

As I tear away from its tangled web  
And reach to rise above and  
Breathe.

The freshness of the altitude  
Soon clears my mind and eyes  
Of soot and scheme and sludge that made me  
Slow to realize  
Light  
That lends its rays of truth to those  
Who enter sacred doors and rise in  
Sight.

The world in its chaotic state  
Accelerates its speed,  
While I observe from distant stance  
The constant earthly need of  
Peace;  
I find within the temple walls  
The spirit which I need, indeed,  
Peace.

Thank you very much for your consideration.

Sincerely,

Marilyn Miller Murdock

## Writing Contest

Aspiring writers . . . budding young Shakespeares . . . talented teens everywhere, here's *your* grand chance to express yourselves, as well as compete for cash prizes, for scholarships, for special awards, and for the assignment roster of the Era of Youth. Send in a story, a modern fairy tale, a sad commentary on our times, or an incident with a moral. Write a humorous story, a sophisticated story, or a romantic story. But write one! If it's poetry you've a talent for, pick up your quill and pen a sonnet, compose a saga, or develop a haiku. *Read the rules carefully.* Then send in your entries to Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111.

Original poetry, short stories, or feature articles should be typewritten on white paper 8½ x 11 inches, double-spaced, on one side of the paper only.

Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:

1. The author's actual name, age, home address, title of entry, and a wallet-size photo.
2. The following statement: "This work is original," signed by the author. (Original means that it is the work of the writer and not something copied from some other source or planned or written by others.)

At the top of the first page of the manuscript, the author should write either BYU, RICKS, or CHURCH COLLEGE OF HAWAII, to designate which school he/she would be interested in attending if the entry merits a scholarship award. (No entries from mainland USA will be accepted for Church College of Hawaii scholarships.) Entries must be mailed to the Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111, postmarked not later than December 31, 1967.

Winning entries become the property of *The Improvement Era*. The *Era* reserves first publication rights to all entries. Payment for non-winning entries will be made upon publication. No entries will be returned. All entries should be suitable for publication in *The Improvement Era*.

## What's So Great About Seminary?

That's what we've been asking seminary students all over the Church, and we've come up with some interesting answers. Students go to seminary because they want to. Many are quick to brag about parents who do taxi duty at early morning hours, sometimes traveling to and fro for many miles to deliver a teen to the meeting place. So parents get some credit for the success of seminary, too. Qualified instructors rate praise from the students because they conduct stimulating classes wherein gospel principles are related to the "now" problems of a teen's life.

Seminary is great because a teen gets to know other boys and girls whose idea of fun doesn't include the wild and rebellious attitudes in some of today's youth. Seminary is great because it starts the day off right—spiritually. Seminary is great because it provides social opportunities, service projects, and leadership training. Anyone who knows anything at all about seminary agrees that anyone who doesn't go is missing the best part of being young. You go, don't you?

Leadership  
Ability



Seminary has developed my leadership ability and has taught me how to get along better with other people. It has strengthened my testimony and helped teach me obedience and respect.

Roger Piquet



Seminary has taught me many things that have helped me discuss the true gospel of Jesus Christ with non-Mormons. Talks I've had with such friends have resulted in two of them being baptized and a third planning on it soon. What a thrill!

Sheryl Humphries



Seminary is like a safety zone in a game, except it is a safety zone in my school day. This is one hour when I can pause and rest and think and concentrate on becoming more like the Savior.

Sharon Hancock

Safety  
Zone

Screaming  
Conscience



Seminary is the most important class I have had during my high school years. If nothing else, it has given me a "screaming conscience" to help me reach my highest goals.

Burk Marler



Our lives are up to us, and only us. If we want to progress and obtain our fullest measure, we must develop our faith in God. Then we can take on any new challenge. Seminary helps us do this.

Lynn Hancock



Seminary has provided me a day-to-day reminder of who I am and what I represent as a Latter-day Saint. With this reminder, I can more easily overcome temptations that constantly arise.

LeAnn Ward

Who  
I am

## Seminary Trip

By Craig Chisholm

On a beautiful spring day 20 sleepy youths from the Kaiserslautern Seminary boarded the bus at the all-too-early hour of 5:00 a.m. We traveled to Mannheim, where an additional 35 students from Wiesbaden, Frankfurt, Hahn, and Darmstadt joined us. Then off we rode to Bern, Switzerland.

Shortly after noon many of us had our first look at that magnificent house of God, the Swiss Temple. Standing there so white and clean, the temple is an awesome sight.

Because of the size of our group, we divided into two sections to do baptisms for the dead. While the first group was in the temple, the second group held a fast and testimony meeting. I felt the Spirit more than I ever have before in my life.

Our family is stationed here in Germany as part of the armed forces of the United States. Living in Europe presents all kinds of opportunities, but to grow in the gospel is the most important one to most of us.

This was a seminary outing we'll long remember.



Swiss Temple



Steve Nicolaides, Craig Chisholm



Sharman Sorenson

Photos by Steve Nicolaides



Kathy Lagerberg





# Through the valley

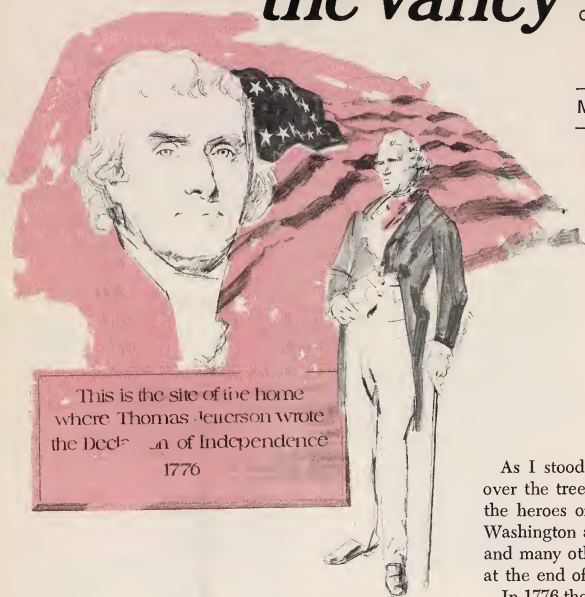
By Marion D. Hanks

Of the First Council of the Seventy

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Messages from General Authorities

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This is the site of the home  
where Thomas Jefferson wrote  
the Declaration of Independence  
1776

● It was six o'clock on a beautiful midsummer Sabbath morning in Philadelphia, and I was on my way to Valley Forge to speak to a group of Boy Scouts. There were no other cars on the streets, and the driver seemed a bit annoyed to have to stop at a red traffic signal at the intersection. But I was glad. On a vacant lot on the corner I saw a historical marker carrying this message:

This is the site of the home  
where Thomas Jefferson wrote  
the Declaration of Independence.  
1776.

All the way to Valley Forge I thought about that marker and about the marvelous declaration of conviction and commitment that had come from that unostentatious place. The Declaration of Independence was a great statement of principle. "This is what we believe," it said, "and this is where we stand. In defense of these principles we commit our lives, our fortunes, and our sacred honor."

As I stood to speak to the Scouts, I saw, looming over the trees, the top of the great arch dedicated to the heroes of the revolution. The names of George Washington and General Anthony Wayne were there, and many others, but my gaze was fixed on the dates at the end of the writing: 1777-78.

In 1776 the Colonials made their declaration of principle. Not many months later, in the very valley where the Boy Scouts now visited, they had their chance to prove they meant it. It was so cold in that valley that winter that many men froze to death. There were so few provisions that many men starved to death. Of the 11,000 who started the winter, only 8,000 survived. Their 3,000 comrades were buried there in unmistakable witness of the sincerity of their faith in the cause.

Life has its great times of commitment, and the valleys that inevitably follow. A convert covenants and almost certainly walks thereafter through his valley of trial. Two wonderful young people kneel at an altar and covenant with each other and God, and then move into their adventure and learn that marriage requires a courageous walk through valleys that are sometimes difficult.

So with every major experience of life. There is the commitment and the opportunity to meet the subsequent tests. There is the declaration and the valley, and there is the inevitable triumph when courage and quality meet the tests. ○



Richard L. Evans

## The Spoken Word

Before We Learn to Live

An ancient philosopher offered this interesting observation: "If we could be twice young and twice old, we could correct all our mistakes."<sup>1</sup> There is no real assurance that this is so, because too many of us repeat our own errors, even when we know better. But sometimes we well may wonder why we have to live so long before we learn to live. There are many things we might wish we had learned sooner instead of later in life. There are many mistakes and misunderstandings: mistakes of judgment, bad beginnings, false steps, lost time, unpromising pursuits. There are strained relationships between people who should keep close to one another, between people who have every natural reason to keep close, but who have differed and drifted apart. There are errors of understanding, quarrels, prejudices, unwise actions, and unwise utterances. And then sometime, somewhere along the way we learn somehow to misjudge less, to understand more; to be more charitable, to live with less friction, with less resentment, with less disposition to condemn. Somewhere, sometime, somehow along the way we are likely to acquire more patience and understanding in our hearts. But still some things we wish we had learned sooner instead of later in life. Of course, some do learn them sooner. Some seem to mellow and mature in judgment and wisdom and understanding earlier than others. But many of us live a long time before we seem to learn some of the fairly simple things that could have made life easier and finer for us and for others also. But to live—and to learn—this, no doubt, is one of life's principal purposes. We can't go back—not any of us, not at any time. But with an immortal future before us, we can go forward with the assurance that nothing we have really learned is ever lost. "If we could be twice young and twice old," could we correct all our mistakes? It isn't likely. And anyway, that isn't the way a loving Father has let us live. But we can face the future with assurance that somewhere along the everlasting journey we shall know that the groping, the reaching, the wondering, the trying and failing, and trying again, honestly and earnestly, will prove to be worth more than all the effort—and the future will justify our faith.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 21, 1967. Copyright 1967.

<sup>1</sup>Euripides, *The Suppliant Woman*, 421 B.C.

### Evening Vespers

By Gertrude Alcorn

*All the flowers bow their heads  
In the warmth of evening air;*

*Morning glories fold their petals  
As if in silent prayer.*

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is not a sign of weakness,  
but of courage and strength."*

*—John E. Erb.*

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Richard L. Evans

## The Spoken Word

### Reserve Resources

In times of disappointment men react in many ways, depending upon their teaching and temperament, upon their outlook and understanding, and upon their faith and foundations. To sudden and shocking news, depression and deep discouragement are perhaps the immediate reactions of most of us. The first impact almost always brings a heavy heart and a feeling that the future is futile. But what happens after the first impact is exceedingly important. Some become cynical. Some become desperately despondent. Some rush into unorganized action without any real plan or purpose. Some give up and lay aside all plans and purpose. But some quietly think things through, consider the issues and the alternatives, and recover their courage, and then set about to do as promptly as possible what should and can be done. In any circumstances or situation, despondent inaction is almost the worst thing in the world. And to you who are depressed, to you who are trying to see the future before you, to you who have loved ones you have lost or fear to lose, to you who have oppressive problems, to all of you (and to all of us together)—take courage, have faith, believe in the future; live and work and watch and wait and pursue life prayerfully, repentantly, and purposefully. There are reserve resources within us that we seldom see or suspect until we are pressed beyond the point of our usual performance. But even when we come to what seems to be the end of our own resources, there is another and never-failing source of strength and peace and purpose in our Father who is in heaven, and in his Son, our Savior, the Prince of Peace. The courage and conviction of men is a source of surpassing strength. But even if we were to meet problems beyond the combined wisdom and judgment and effort of all of us, we shall never meet a problem or a disappointment that is beyond the help of the Father of us all, in whose image men were made and who would not withhold his helping hand from a prayerful and repentant person or people.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 28, 1967. Copyright 1967.

### Reflections

By Bertha Wilcox Smith

*How kind of lakes to mirror trees  
And larks and glinting peaks,  
And mares with wobbly colts who  
come  
To drink, and saffron streaks*

*Of dawn, and rainbows rimmed  
with mist,  
And buttercups that lean.  
Lakes need but look at loveliness  
To make it doubly seen.*





### Our Balk

By Grant D. Morse

*Between my neighbor's garden and  
my own  
there is a balk—a strip we've left  
unsown—  
on which he walks as he goes to  
and from  
his plot, and I walk as I go and  
come  
from mine. Some visitors keep  
asking me  
why we don't each plant half this  
balk and be  
advantaged. Then I say we are  
advantaged—  
each by knowing that his plot is  
hedged  
without an elevated barrier,  
where each can walk, yet each is  
warier  
to keep unto his own; but both can  
stand  
to talk or look upon the other's land.  
We find the elbowroom on such a  
balk  
is better than a fence for friendly  
talk.*

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### PINEAPPLE RICE SWANS

1 fresh pineapple  
 30 to 40 miniature marshmallows  
 Heavy floral wire (# 18) or pipe cleaners

With sharp knife cut the pineapple in quarters lengthwise. Cut through the leaves as well as the fruit so that each quarter has a section of leaves attached to the fruit to form the tail of a "Swan." Cut an inch slice of fruit from the top of each quarter and discard. This removes the hard core and gives a flat surface for holding rice mixture. With a sharp knife loosen the fruit from the skin, leaving it in place. Still leaving the fruit in place, cut into bite-size pieces. For the head and neck of the swan, string miniature marshmallows on heavy floral wire and insert in the fruit at opposite side of the leaves. Bend wire to form head. Chill.

### RICE MIXTURE

$\frac{1}{4}$  cup uncooked rice  
 6 tablespoons water  
 2 tablespoons maraschino cherry juice  
 $\frac{1}{4}$  teaspoon salt  
 $\frac{1}{4}$  teaspoon almond flavoring  
 $\frac{1}{2}$  pint whipping cream  
 $\frac{1}{2}$  cup chopped maraschino cherries  
 $\frac{1}{4}$  cup granulated U & I Sugar  
 $\frac{1}{4}$  cup slivered almonds  
 $\frac{1}{4}$  cup chopped dates

Combine rice, water, cherry juice, salt and flavoring in saucepan. Bring to boil. Stir and reduce heat. Cover and simmer for 14 minutes. Set aside to cool. Whip cream; fold in rice, cherries, sugar, almonds and dates. Spoon onto pineapple swans. Chill. Yield: 4 servings.

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### Pioneer By Zara Sabin

*Snaggles of wool from bush and  
 fence treasured in tucked-up  
 apron;*

*Worth-weight garnering  
 to be washed and combed and  
 dyed and spun and woven.*

*Bending, stooping, sharp eyes  
 searching, she tramped the hills  
 where yesterday sheep had  
 passed.*

*Now, there was this—  
 Not much, but still a goodly mite  
 to add to that at home.*

*Dear Grandmother:  
 What would you not have given  
 for these skeins in my basket!*



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We've both grown up with Yellowstone,  
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Majestic mountains, towering

forests, abundant wildlife and 'Old Faithful' geyser are just a few of the sights that attract more and more visitors each year.

And, as Yellowstone popularity grows, so grows Conoco. Over 1,000 vacationers stop at each service station every day during tourist season. That means a service station crew of at least 15 men to provide the finest gasoline, motor

oil, TBA and quick, friendly service. It's a job that gets bigger every year. A job Conoco helps prepare for now by training new service station employees and planning new programs.

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KSL-FM, the young pioneer delivering total penetration with complete Stereo sound in 19 counties. Pioneering FM programming to more people in a great segment of Mountain America.

## AUDIENCE

KSL-FM listeners average 4½ hours per day with over 102,000 different listeners each week.\*

\*ARB, April-May, 1967 — Western Union



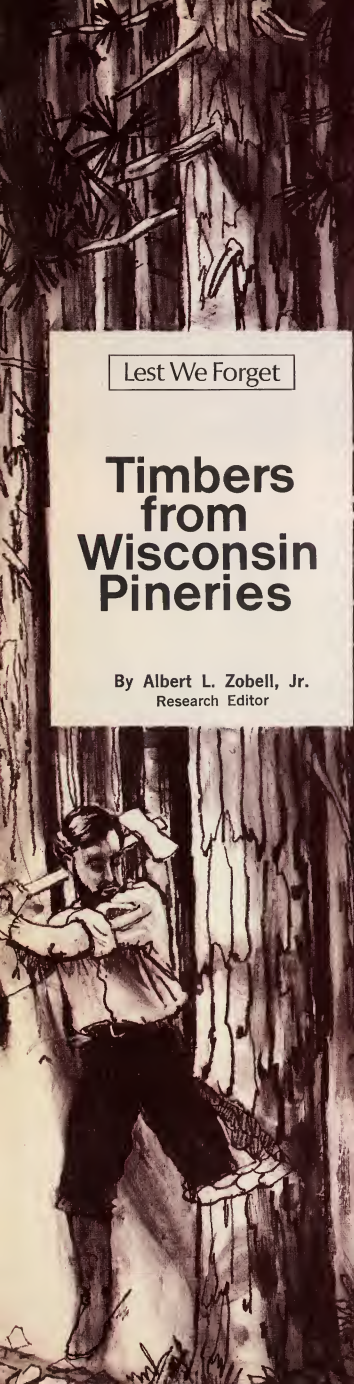
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Lest We Forget

## Timbers from Wisconsin Pineries

By Albert L. Zobell, Jr.  
Research Editor

● Mormon Coulee and Mormon Riffle seem strange names on a map of Wisconsin, but they are there—the coulee, or small valley, on US 14 about five miles southeast of La Crosse, and the riffle, or small rapid, near Hatfield. How did such names get there?

From Nauvoo, up the Mississippi in 1841, elders journeyed some five or six hundred miles to obtain timbers for the Nauvoo Temple, the Mansion House, and other buildings. Near La Crosse they entered the Black River and continued upstream into Wisconsin's vast pineries. At about the present village of Melrose they purchased a sawmill from Crane and Kirtz for \$1,500 and began their logging operations upriver, near what is now Hatfield—the Mormon Riffle. Logs were cut on the banks of the Black and its tributaries and floated to their sawmill.

Seasonal low water troubled them; then the weather closed in, and the cold, which can dip to 40 below zero in a typical Wisconsin winter, brought suffering. Rafts of lumber arrived at Nauvoo during the summer of 1842, and that year they obtained Jacob Spaulding's mill at Black River Falls, which was about 14 miles closer to their Wisconsin cuttings. Lumber from their mills was also sold on the open market.

About this time traders persuaded the Winnebago Indians to make trouble. The Mormons asked for a council and explained their purposes. The Indians quieted, much to the chagrin of the whiskey traders.

Bishop George Miller arrived in Nauvoo May 12, 1843, with a raft of 50,000 feet of pine lumber. He returned again that July 18 with 150,000 feet of lumber and 70,000 shingles. During that summer there were 150 men in the pineries, besides women and children. Cuttings were made on the Black, the East Fork, Wedges Creek, Cunningham Creek, and probably O'Neill Creek.

That season they threshed 500 bushels of wheat.

The extensive lumbering brought jealousies among other timbermen, and the Mormons were advised that those resources belonged to the Chippewa and the Menomonie tribes. In January 1844 they were informed of an order issued by the Indian agent stationed at the Wisconsin River for the removal of the Mormons. Bishop Miller, a companion, and Chief Oshkosh traveled afoot for 40 miles, in the dead of winter, to see the agent. He was hostile, but it appears that something was later worked out, because lumbering continued. Two rafts, containing 87,000 and 68,000 feet of lumber, arrived that summer at Nauvoo, where Church leaders were already pondering the western exodus. The last entry in the account books was dated December 15, 1845, although some may have stayed there longer.

Mormon Coulee, the brief settlement of Saints near the confluence of the Black and Mississippi rivers, was strategically situated to provide for men going to the pineries and for lumber coming back. The Mormons living here often sought employment working as laborers for their neighbors at La Crosse, a community begun in 1842. There is still a crossroads town, St. Joseph, east-northeast of La Crosse, part of the old Church settlement.

Traveling through beautiful, green Wisconsin today between Mormon Coulee and Mormon Riffle, one finds prosperous cities, thriving farms, and miles of forests—some natural cover, but mostly commercial tree farms. In the distance, if weather conditions permit, the summer haze creates the smoke of friendly, phantom campfires. And for a moment one wonders what might have been had the Saints, in the providence of God, been permitted to remain in the Midwest to build and build and build. ○

Illustrated by Travis Winn

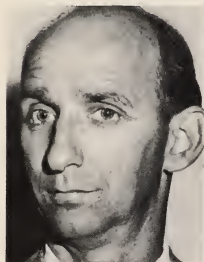
# The LDS Scene

## Philadelphia Orchestra and Tabernacle Choir

Conductor Eugene Ormandy and the Philadelphia Orchestra recently met with the Tabernacle Choir and Richard P. Condie, conductor, for a two-day recording session in the Tabernacle. Outcome of the 16 hours of exacting musical labor was the recording of 32 selections to be released on three Columbia Masterwork recordings—an all-Bach album, an all-Handel album, and an album of great choruses from the world's most beloved operas. "We are better people for having been with your marvelous and sincere choir," said Mr. Ormandy.



Deseret News



### Administrator Honored

Homer C. Chandler was recently honored by the citizens and newspaper of Millbrae on the San Francisco peninsula, where he served as Millbrae city administrator. In an editorial titled "We'll Miss This Man of Integrity," it was noted that "during seven years in one of the hottest seats in local government, Chandler has earned the respect, admiration and friendship of all who knew him." A San Francisco area official was quoted, "If I were anything else, I would be a Mormon—because Homer Chandler is

a Mormon." He is now executive director of Columbia Regional Area government headquartered in Portland, Oregon.



### Receives Appointment

Spencer L. Kimball, professor of law at the University of Michigan, has been appointed to the New York Special Committee on Insurance Holding Companies to make recommendations to the state legislature. Brother Kimball, a former Rhodes scholar with first-class honors, is also currently directing the recodification of Wisconsin insurance laws.



### San Antonio Hemisfair

President Roland C. Bremer, San Antonio Stake president and member of the Hemisfair religious expression committee, Elder Mark E. Petersen, and Elder Bernard P. Brockbank inspect contract signed by the Church to enter an exhibit in 1968 Hemisfair World Exposition in San Antonio, Texas. The fair, scheduled April 6 through October 6, 1968, commemorates 250th anniversary of San Antonio and is expected to draw seven and a half million visitors. The Church's exhibit, to be serviced by missionaries, will be a single building—later to be used as part of a San Antonio chapel—featuring paintings and murals depicting parallel teachings of Christ from the Bible and Book of Mormon.





### Ricks College Singers

The New Freedom Singers of Ricks College, two-year Church college at Rexburg, Idaho, recently appeared in concert on a telecast seen in Idaho, Wyoming, and

Montana. The group, featuring songs of patriotism and love of God, has received enthusiastic response throughout the area and will make a goodwill tour for Ricks College this year.



### Volleyball Coach

John C. Lowell, director of athletics at Church College of Hawaii, is serving as manager-coach of the United States national men's volleyball team for the Pan-American Games at Winnipeg, Manitoba, Canada, in August. Brother Lowell has conducted volleyball clinics for the U.S. State Department in Poland and for the U.S. Air Force in the Far East. Team members include Jon Stanley and John Alstrom, Brigham Young University students.



### Mission Presidents' Seminar

A three-day seminar for 23 new mission presidents and their wives was held in June under the direction of the First Presidency. The presidents and their wives are: 1-2, Orville C. and Bertha Gunther, South German; 3-4, Helen and Stanley D. Rees, North German; 5-6, Katherine and Paul S. Rose, Philippine; 7-8, Margaret and Harvey A. Dahl, Northern Indian; 9-10, Carolyn and J. Fielding Nelson, French East; 11-12, Eleanor and William N. Jones, Uruguayan; 13-14, H. Duane and Leola Anderson, French; 15-16, Bryan F. and Lola West, Central States; 17-18, Eugene F. and Rae Olsen, West Mexican; 19-20, Marie and Rulon H. Bradshaw, Southwest British; 21-22, Donna and Norman R.



Bowen, Eastern Atlantic States; 23-24, Virginia and R. Don Smith, Australian; 25-26, LaNore and Bryan A. Espenschied, Western Canadian; 27-28, Lenard D. and LaVon Irene Robison, North British; 29-30, Inez and Theron M. Ashcroft, Irish; 31-32, Maralyne and Elliott Howe, Texas; 33-34, Geneal and Dean L. Larsen, Spanish-American; 35-36, David G. and Bonnita Clark, Guatemala El Salvador; 37-38, Joseph J. and Nancy Jenkins,

West Central States; 39-40, Evva Marie and E. Garrett Barlow, Ohio; 41-42, Donna and Rulon G. Craven, New Zealand; 43-44, Joan and J. W. Child, British South; 45-46, Sherma and Thomas F. Jensen, Brazilian South.

# The LDS Scene

(Continued from preceding page)

## "Promised Valley" Opens

Promised Valley, musical drama of the pioneer trek to Salt Lake Valley, is being produced nightly through July and August at the outdoor Temple View Theater, with the Salt Lake Temple as a backdrop. Expected to become a major tourist attraction, the production will be repeated each summer for five years under sponsorship of the First Presidency and the direction of the MIA.



Taylorville Ward roadshow, "Colorful Careers"



Beehive workshop



Camp day nature study

## June Conference

Thousands of June Conference visitors thronged Salt Lake City to attend MIA workshops, general sessions, roadshows, quartet festival, the new MIA musical *All In Favor*, and the outdoor dance extravaganza during the four-day conference.



Sports-Camp workshop



Stake identification badge display





Quartet Festival contestants relax



Making up for "All In Favor"



"Let It Rain," parent-youth show



"Trumpeteers" at Quartet Festival



Sextet from "Let It Rain"

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## Teaching

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By Neil J. Flinders  
Instructor, Ogden Institute  
of Religion

### PART 2

● Man's basic problem in this life is his problem of estrangement. First, he is estranged from himself because of the veil that removes his memory of pre-earth life. Second, he is estranged from his Father in heaven—the results of the fall of Adam. Third, he may become estranged from his fellowmen because of envy, jealousy, insecurity, and immaturity. The task of the religion teacher is one of aiding man to reestablish proper relationships with himself, his God, and his fellowmen. As one writer puts it:

"What man so desperately needs is not a better moral code or an increased intellectual knowledge. He needs at-one-ment—the overcoming of the estrangement which leads him to put himself at the center of the universe and to use others as things rather than as persons, as means rather than as ends in themselves." (Cathedral Filmstrips, *A Basis for Sex Morality: General Introduction.*)

Of all Christians, Latter-day Saints should feel most strongly and understand most clearly the implications of the atonement that Christ has effected in man's behalf—the Savior's provision for bringing man to *at-one-ness* with himself, his Father, and his fellowmen. This is the objective of religious education. The challenge is in devising and utilizing methods whereby this can be accomplished. It is not entirely an automatic process, and we have usually assumed—wrongfully—that education is the only means whereby this task could be fulfilled. Effective education can be very elusive.

The following discussion is an attempt to clarify and define some of the barriers that impede the effectiveness of the teaching process—the assumption being that the solution of a problem tends to become apparent if one adequately defines and clearly understands the problem itself. Hopefully, others will contribute their talents to an additional clarification in this most important field.

### *Need for Operational Explanations*

Hearing and understanding are two distinct functions of the human personality. Understanding is supposed to follow hearing, but this does not always

happen. Consequently, one of the great barriers to effective teaching is the problem of not being understood. Perhaps it is this discrepancy between hearing and understanding that prompts the familiar saying, "Telling is not teaching." The fact that one has been heard does not mean that he has been understood.

One way to increase the chance of being understood is to make our explanations more understandable. A scientist, to be successful, must learn to develop and use what have come to be called *operational definitions*. These are professional devices to insure that he will be able to communicate with his associates and that he and his work will be understood by other competent persons. An operational definition is a usable definition—one that is workable and can be understood. When a scientist conducts a research project, one of his responsibilities is to state his research design in operational or usable terms. He must define the words and procedures he uses in such a way that his fellow scientists can verify the results by duplicating his experiment or study.

In a way, teachers face this same responsibility. Teaching involves, among other things, the transfer of ideas and feelings from one person to another. In order to make this transfer meaningful, it is necessary to transmit the stimulation that creates the idea or feeling to the student in a usable, acceptable form. In other words, the teacher must create an operational explanation. This can become quite difficult. In fact, it can become embarrassing, because it involves explicit interpretations. In order for a teacher to explain simply and clearly, he must be well prepared and understand his subject; otherwise he soon reveals his ignorance.

Some teachers who are not adequately prepared try to save face and hide their ignorance by talking in abstract terms. Such teachers are nebulous in their explanations and hide behind evasive, noncommittal statements or use a vocabulary that is beyond the ability of their students to understand. This is not conducive to effective teaching. It is much better to admit one's ignorance than to deceive one's students.

It must be recognized, however, that as soon as a teacher puts his ideas or feelings into terms that can

# Teaching

only instruct the head, the author claims.

# *Is a Touching Business*

be comprehended by his students, he exposes himself to the risk of defending, amplifying, and relating those ideas to the students and their lives. In this way a teacher opens himself up to the point at which he must share himself with his students. In the consequence of his defending, amplifying, and relating, the teacher really begins to teach. It is at this point that he actually becomes of service to his students.

Another difficulty connected with operational explanations is that when one reduces an abstract idea to a concrete example, it usually loses some of its meaning and technical accuracy. When one is asked such questions as: "Where do babies come from?" "What is it like to be married?" "What is the temple endowment?" "How can you tell the difference between your own feelings and a revelation from God?" answers should be given in a usable form that the individual can understand and use in his own circumstances. The fact that one cannot convey his complete knowledge should not stop him from offering the student what the student is capable of understanding and entitled to receive. Education is usually hampered more by the teacher's inability or unwillingness to explain operationally than it is by the student's inability to comprehend.

Admittedly, it is difficult to conceive of concrete examples that are analogous to abstract conceptions. For instance, what concrete, familiar experience contains the necessary framework to describe man's relationship to God? One might consider, for example, the deep-sea diver. He has a special suit that adapts itself to the watery environment. He possesses a hose that supplies him with life-giving oxygen. He has a line for communication. He has the freedom to move about insofar as his equipment, the circumstances, his knowledge, and power allow. He is totally dependent upon another person to draw him out of the water when his mission is complete. Certain enemies lurking in the murky depths could cut short his existence.

All this, and more, one could call to the attention of a student. The concrete examples of this story could allegorically represent a body, prayer, Jesus Christ, the atonement, the resurrection, Satan, free agency,

purposeful existence, and so forth. This is a type of operational explanation, and yet some of the truth is lost when it is stated in this concrete form. On the other hand, such an explanation gives the student a foundation upon which to build—a foundation for a stairway that can, with effort, carry him into a personal experience with the abstract. The Savior was a master of operational explanations. His "earthly stories with heavenly meanings" attest to his genius at communicating as much as could be communicated when it should be communicated.

Operational explanations, however incomplete, give the student reason to hope for greater understanding, which in turn may motivate the kind of questioning that carries the student into contact with even more truth. This is the way faith is established in a person's life.

## *Imagination and Introspection*

The unknown is incomprehensible, and the incomprehensible is unimportant, or so it seems. This is another barrier to effective teaching. People do not seem to attach much importance to things they do not understand if these things do not obstruct their everyday activities in a visible manner. After all, it is somewhat difficult to get very excited over something about which you know little or nothing. We need to recognize we are involved in something before it takes on much importance for us.

We make things important by making them understandable—by relating them to life in a meaningful manner. This appears consonant with Latter-day Saint theology. Such statements as "A man is saved no faster than he gets knowledge" and "The glory of God is intelligence" suggest that comprehending, understanding, and becoming involved precede meaningful performance. This is all pertinent, because understanding affects our ability to define, our definitions affect our efforts to apply, and our application affects the achievement of our objectives. The more we understand, the more accurately we define; and the more accurate our definitions, the more clearly we see the applications necessary for us to achieve our

## Three kinds of experiences change our feelings: doing a deed, experiencing a value, and suffering.

goals. Once this process is complete, it becomes a matter of practicing to gain perfection.

In order to inaugurate this process of understanding, it is helpful to touch the student's imagination. When an individual begins to imagine—to pre-play information and experiences in his mind—he associates such information and experiences with his needs. He anticipates that such mental pictures will be either helpful, inconsequential, or harmful to him. This pre-play that people apply has the tendency to affect their efforts in seeking to experience what they have imagined. Teachers, then, must make their material both understandable and desirable. This is part of the key to what we call *motivation*. If the student understands and desires, he is more likely to look within himself—introspect—and conclude that he should seek for that which he is considering.

The tendency for individuals to anticipate future experiences on the basis of their imaginations helps stimulate the process of introspection. When we make a judgment concerning what might happen, we usually base this judgment on what we have experienced—we look within ourselves to see what results similar experiences have produced. If the results have been positive in our estimation, we tend to look with favor on the anticipated experience and to seek for that experience. If the previous experiences have left a negative record, we tend to avoid repeating the experience or encountering what we might feel would be a similar situation.

The problem arises when an experience gives us or offers us both positive and negative consequences at the same time. This complicates our value judgments. Some things that offer momentary satisfaction to the flesh do damage to the spirit. It is the dilemma over control, or which needs must be met, that creates such a challenge for man. These circumstances are evidently inescapable, and we are left to struggle with them by introspecting, by choosing and then reaping the consequences. The fact that we can at any given time reverse our decision on which appetites we allow to reign makes possible marked changes in individual human behavior. This is the way repentance enters a person's life. Teachers who desire to help their students change or repent need to understand and become adept at working with the processes of imagina-

tion and introspection as they relate to their teaching responsibilities.

### *Affective Techniques in Teaching*

Traditionally, education acknowledges two levels of communication opportunity between teachers and their students: (1) the cognitive level, dealing with ideas—intellectual, rational, and logical forces—and (2) the affective level, dealing with feelings—the emotional and spiritual forces within man.

A teacher really begins to teach when he takes the risk of revealing himself to his students, when he exposes himself as a person. Such an exposure is a gradual process and is usually accomplished by degrees, according to the characteristics of the personalities involved. For example, when a teacher shares his ideas, he reveals himself intellectually and, in the religious setting, theologically. When a teacher shares his feelings, he reveals himself emotionally or spiritually. So, teacher-student relationships may be both cognitive and affective. Likewise these relationships may be more of one than the other.

If teaching is to take place on both levels, the question arises: Are we equipped to do an effective job at both levels? A review of texts on methodology reveals that most of the teaching techniques collected over the years are designed to facilitate the cognitive or intellectual process. We need much more help in accumulating techniques for the affective levels of instruction. This becomes especially apparent when one is engaged in the field of religious education, where the objectives are stated in terms of behavioral change more often than in terms of intellectual understanding.

That the head and the heart were meant to work together is evidenced by the Lord's instructions to Oliver Cowdery: "... study it out in your mind; . . . [and] I will cause that your bosom shall burn within you. . . ." (D&C 9:8.) We are well supplied with ways of stimulating our students to grasp the facts, but how can a teacher stimulate the student to have a feeling-level experience with those facts? Can one assume the attitude: "He has been given the facts; now it's up to him and the Lord"? It seems the great teachers have not felt this was the limit of their



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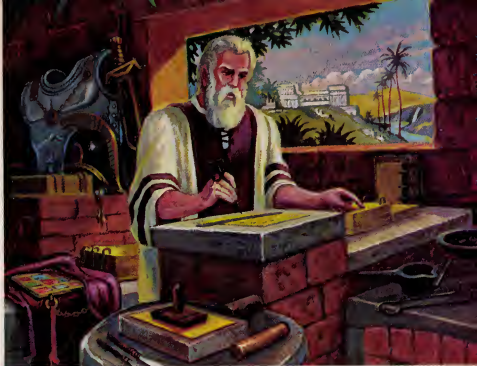
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Richard L. Evans

## "The Spoken Word"

### Commencement: What Next?

Sometime ago, an eminent scientist and educator, Dr. Karl T. Compton, talked to a privileged class at commencement, from which we select a few simple, searching sentences: "You have received certain talents, some ten, some five, some one, . . ." he said. "Whether you wish it or not, . . . the world will hold you . . . accountable. . . . Each of you has his own particular amount and kind of knowledge. Some . . . have had wider experiences, . . . some have studied harder, . . . some . . . have the more retentive memories. . . . Like the nobleman in the parable, . . . we may . . . say, here are your talents as they are today; *what next?* What are you going to do about it? You may reply: 'That is my business, I'll do as I please with them.' Or you may answer, 'I wish I knew;' or, 'I want to do the best I can. . . .' But . . . let me call attention to a very important point: after a time the nobleman called on his servants for an accounting . . . and dealt with them . . . in accordance with their performance. . . . Just so, . . . the world will call on you for an accounting. . . . From now on, for better or for worse, is very largely within your own control. What you have today . . . has largely [been] given you; what you will have made of it . . . is up to you. . . . Some students have the mistaken idea that, after graduation, they *quit* learning and begin to practice. . . . But . . . graduation should be no such sharp break as this. . . . You have only just enough to start out with. There is an infinite lot for you still to learn, . . . to extend your knowledge and improve your skill. . . . [A survey has shown] far too many in the category of that servant who simply gave back to his master that which was his—young men who worked the appointed hours . . . and drew their pay, and beyond that were making no effort to increase their talents. Such men constitute the great . . . mass of mediocrity. . . . In infancy, parents and all the world protect us. In childhood also every effort is made to give each one of us the best possible chance. . . . Parents are indulgent, teachers try to help; but the world is not indulgent, and [expects] . . . performance. . . . By and large, man sinks or swims by his own efforts. . . . It is you, . . . who must use these opportunities so that, when the accounting comes, the world will say unto you, ' . . . thou hast been faithful over a few things, I will make thee ruler over many things.' (Matthew 25:21.)"<sup>1</sup>

\* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 4, 1967. Copyright 1967.

<sup>1</sup>Karl T. Compton, president, Massachusetts Institute of Technology, "The Stuff of Life—Our Talents and Their Care," *Vital Speeches of the Day*, 1937, pp. 536-9.

responsibility. They have gone the extra mile and touched the student at an apparently more significant level of behavioral change.

The way a person sees and feels about life determines his behavior. Viktor Frankl, the Austrian psychologist, suggests that the way a person views himself changes as a result of three types of experiences: (1) doing a deed, such as experiencing achievement or accomplishment; (2) experiencing a value—loving someone or appreciating a work of nature or art; (3) experiencing suffering—facing an inestimable, unavoidable situation that cannot be changed.

These kinds of experiences, Frankl says, cause things to happen within an individual that make him behave differently. Each of these experiences is an affective or feeling-level experience. They often involve the intellectual or cognitive-level information, but they are affective experiences.

An affective technique is a technique that creates within the student a definite experience of feeling that is meaningfully reflected in his view of and behavioral responses to life.

Some teachers seem to be masters at stimulating others to change in a desired direction. Most teachers have had success experiences here and there. But how were they accomplished? Can specific methods be identified, defined, and communicated so that other teachers may apply them successfully? In this writer's opinion, we have not yet developed satisfactory answers to these questions.

Some would say that the affective process is confined to the implicit, unexplainable side of our lives. They point out that whatever these skills might be, they can be communicated only through some type of master-apprentice program and that they are discoverable only by trial and error, by unconscious assimilation. Thus,

they say that if one wants to be effective in changing the lives of others, he must study under a master of the trade.

Many examples could be cited of individuals getting results without being able to explain why or how. Few people who learn to swim know what keeps them afloat. Few people understand or could explain how they remain upright on a bicycle. The techniques cannot be transferred effectively.

An alternative view of this barrier to educational effectiveness is the one that suggests that affective techniques are discoverable, definable, and communicable. Admittedly this is not an easy task.

The Savior taught that we have two teaching responsibilities: first, to witness or proclaim the gospel message to those who have not heard it, and second, to instruct and edify them after conversion. For years the Church had no operationally definable missionary program. Since the 1940's one has been developed, and inculcated in it are several affective techniques. Some of these techniques, for example, are the handshake, prayer, fasting, and testimony bearing.

All of these techniques touch the feelings and influence behavior. They work well in the first type of teaching responsibility, that of proclaiming the gospel to people. But what about the second responsibility—to instruct and edify the people? This second responsibility is especially important in religious education. Can techniques be developed that would enhance our teaching efforts in the Church?

At present our tools seem inadequate in facing the challenge to consistently teach on the feeling level. We encounter conflict and quickly flee back into the safety of our cognitive arsenal. What can be done? Will we cognitively rationalize ourselves out of the problem? That is the easy way. But is it the right way? ○

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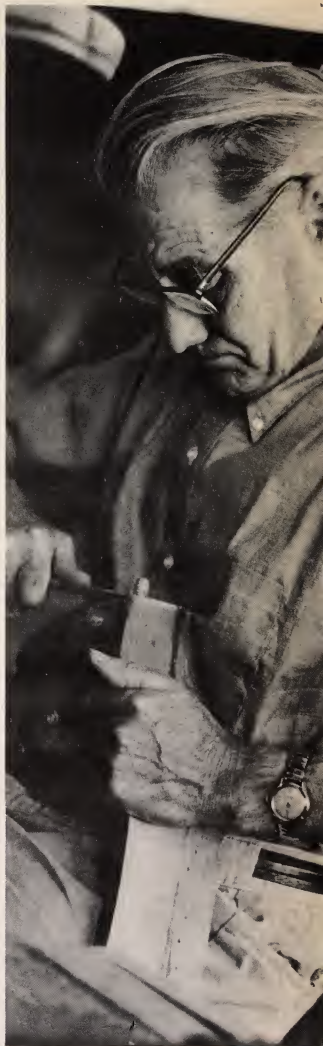
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# Welfare Program

Melchizedek Priesthood

By President N. Eldon Tanner

● Someone said, "In our country we don't have psychoanalysts—we can't afford them. We have friends." How significant that statement is. We need to be friends to our neighbors, friends to one another, and to carry on as we should in the positions we hold in The Church of Jesus Christ of Latter-day Saints.

The purpose of the Church Welfare Program is to build men and women, to save souls, to lead them to immortality and eternal life. If we will always keep this in mind and not get lost in details of administration, we will be able to carry out the spirit of the program and be successful in it.

The welfare program outlined by the Church is inspired. The Lord is the head of this Church, the chief cornerstone, and he directs its affairs through the Prophet. If any of us think that the program of the government can take the place of or in any way improve the programs that are outlined by the Church, we are on the wrong track. It is our responsibility to carry out this welfare program as given to us by the Lord through the prophets.

The administration of the Church Welfare Program is placed upon the bishop or branch president, who understands the conditions of the people in his ward or branch. We as individuals are encouraged to be generous in our giving, to be a part of this program, to participate wherever we can, while we are physically and financially able, on welfare projects and with fast offerings, and to make available through our efforts and willingness those things that will assist others when they need help.

The head of the Church doesn't say, "Now you must meet this condition in order to get a little welfare help," or "Your ward or stake must meet this condition." You are told how you should perform in your position in order that those who are in need of welfare are given the proper help.

Do you as bishops know the economic condition of each family in your ward? Are they in debt? Are they gainfully employed? Do they need assistance?

Are you continually encouraging all members of your ward to participate in and contribute to the welfare program? Do you make them feel it is an opportunity to give of their means, their time, and their effort?

Do you know how many families in your ward have a year's food supply? Do you have your own?

Do those who are gainfully employed feel the im-

portance of preparing for an emergency, such as sickness, accident, lay-offs, unemployment, or crop failure? Brethren, let's get these questions burned into our soul and answer them the way they should be answered.

Do you emphasize the importance of family co-operation and assistance? Do the members of your ward feel free to call for welfare assistance when in need? Do you make them feel welcome and a part of the welfare program when they are receiving, as well as when they are giving?

Do you provide employment for those who are able to work? If you take care of a person from the time he is born until the time he leaves this earth, you may destroy his self-respect. You don't build in him something that needs to be built. But if you give him help in obtaining employment, you are not just encouraging him to earn what he gets; you are also helping him develop self-respect, and in turn, his family and neighbors will have increased respect for him. He must feel that he is doing his part and carrying on as a part of the community.

In the welfare program we give help willingly. We give out of love, not because of demand or taxes. Church welfare is administered by local authorities who know the conditions and needs of the members, with everybody voluntarily joining in to help.

The administration of this program rests on the shoulders of the bishops or branch presidents and the stake presidents. To those who have been called to these positions I say, "While you are in your position, the responsibility of the welfare program is yours. Either it will succeed and the program will go forward, or it will fail, according to your interest in and ability to do the work to which you have been called."

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:99-100.)

We are all engaged in the work of the Lord. We have been called to the work, and if we do our duty, those who need help will receive it. They will be built up so that they can enjoy self-respect and the spirit of the gospel and prepare themselves for eternal life. May we all do our part, and may the blessings of the Lord attend us, that it can be said of us, when we have finished our work here, "Well done, thou good and faithful servant." (Matt. 25:21.) ○

(Adapted from an address given April 7, 1967, at the general Church welfare meeting.)

## Some Challenges for Leaders of Young Men

● In some parts of the world there are men who make a livelihood by acting as big game guides. They guide and direct men in the search for trophy game found only in certain geographical areas. Their services are sought by both skilled and novice hunters. The effective guide allows the hunter to do for himself everything that he himself can do safely, including tracking, stalking, and bagging game. It is his assignment to help the hunter where needed and to direct through the hunter's own efforts an exciting experience.

Those who would be successful leaders of young men in the priesthood would do well to ponder the orientation of the big game guide in carrying out his leadership assignment. Priesthood leaders should do nothing for the young man who is preparing for the exacting experiences of adulthood that he can do for himself.

Aaronic Priesthood bearers need the opportunity for self-discovery and self-direction whenever it can be safely given them. Only in this way can they develop into strong members of the Melchizedek Priesthood.

The young man who receives the Aaronic Priesthood should realize that bearing the priesthood of God makes him different from other young men who do not bear this priesthood. Priesthood leaders should stress this fact, particularly when a young man has just received the priesthood. However, this difference should be constantly reaffirmed. It is essential that the young men who bear the Aaronic Priesthood come to internalize the "new image" they have through the conferral of the Aaronic Priesthood.

Leaders of the Aaronic Priesthood should be concerned primarily with helping the young men achieve maximum activity and involvement within the offices of the priesthood they hold. This means priesthood leaders should have faith in their young men and help them have faith in themselves.

Just as every game guide must know about the physical condition and hunting capabilities of his guests, so the priesthood leader should know all about his young men. He will need to visit them, to talk with them about their hobbies, to know something of their adjustment and activities in school, and to be aware of their feelings toward and their activities in the Church. He should be in a position to congratulate each young man on his successes and encourage him to face his failures and learn from them.

Each leader should recognize that as a novice in

the priesthood, the 12-year-old deacon will be less sure of himself and more willing to accept guidance and direction than the 17-year-old priest. He should read and inform himself on the characteristics and needs of young men of each age group so he can deal with each one effectively and intelligently.

Priesthood leaders should expect neither less nor more from these young men than they are capable of doing. They should give them ample opportunity to think through their problems and come to their own conclusions and convictions.

An effective priesthood adviser applies a vital criterion to all judgments of young men and their activities. It is contained in one word: *Why?* He is not as concerned with what the young man says, believes, or does as he is with the reason for the young man's action and reaction. An effective adviser searches for the basic motivation, the *why* of the situation; he is not misled by surface symptoms of a young man's problems.

If the adviser hopes to learn what a young man's basic motives are, he must become a good listener. The young man will soon find out whether the leader is able and willing to help him grow, repent of his mistakes, and strengthen his testimony, or whether he will be quickly reprimanded before he has an opportunity to tell how he feels or to ask for help. This does not mean the adviser should condone the young man's attitude or his actions. It means that the young man can sense his leader's empathy—his understanding—and can look upon the leader as a friend and helper. Pascal gave a motto that all who hope to help people grow in knowledge and faith should never forget. It is: "Whom can I teach but my friend."

There is generally little doubt in the mind of a young man as to what is right and what is wrong. His big difficulty lies in implementing the principles of the gospel in his life. Too often the mistake is made of assuming that intellectual knowledge and acceptance of standards of righteousness guarantee their practice in his life.

The priesthood leader should therefore listen patiently while the young man talks about his life. If he has serious difficulties, he should help him bring them out for examination and evaluation. A young man in difficulty may be ashamed of his acts and try to hide them. The result is that he will rationalize away any concern for his behavior.



However, if the young man can courageously face those aspects of his life that are not in harmony with gospel principles, he can be helped to find ways to overcome them. The leader may even give some suggestions on how this can be done, being careful to let the young man set up the final course of action himself if at all possible. If failure is experienced—as it no doubt will be from time to time—the leader should be full of faith in the young man and urge him to try again and again to keep up the effort to grow or change for the better.

Several basic principles should always be kept in mind in guiding young men:

1. Go slowly. The young man may have been following an undesirable pattern of thinking or behaving for some time and may need time to change.

2. Help the young man to help himself. Do not become his alter-ego; strengthen him for self-direction and self-determination in life. Help him to use all his personal resources the best way he can.

3. Get all the help you can in understanding and guiding the young man from others who have influence in his life.

4. Do not become discouraged if there are setbacks and if progress seems slow.

5. Remember that improving or changing certain environmental aspects of a young man's life outside his church activities is most effective in helping him to develop himself in righteousness. These may be in his home life, his school life, his social life, or in the area of his economic needs.

6. Retain a gentle, underlying firmness as to what is desirable and right or what is one's duty in the gospel. This should radiate from the adviser's own personality, his character, his way of life, his reputation in the community.

7. Keep confidences. A leader of young men who gains the reputation of not keeping confidences forfeits the vital trust that is absolutely necessary for him to be an effective adviser.

Young men live in the present. It is their immediate task to understand the present, their relationship to it, and what they must do to adequately adjust to the world in which they find themselves. They need instruction on how to implement the principles of the gospel in their present lives.

Leaders sometimes have a tendency to spend too much time on how adults in strange and presently non-existent cultures met problems, the details of

which are meaningless to young men today. These examples of past human experience can be used profitably to point up the eternal nature of gospel principles. However, they should be used in proper proportion, with the purpose of finding out why the person did what he did and determining the results of such actions. Again we point out that teaching methods and interviewing procedures should be strongly oriented toward the present-day world with which the young man is acquainted and which he is trying to understand and to which he must adjust.

The following summary will help the adviser evaluate his performance:

1. He will encourage each young man to participate and become involved in his priesthood activities to the full extent of his ability.

2. He will strive to know much about each young man in order to be able to guide and instruct him.

3. He will gauge his expectations of each young man on a realistic basis.

4. He will let his young men think through their lessons and problems and come to their own conclusions and convictions as much as possible. He will be the kind of teacher who opens the door and then steps aside so the young men can walk through.

5. He will never render a judgment or decide on a course of action until he knows the basic "why" of each young man's attitude or conduct.

6. His first approach to a young man is that of a good listener, and he resorts to reproof only when necessary, as indicated in D&C 121:41-45.

7. He tries to have the young men regard him as a friendly adviser and advocate. They should feel that no matter what their problems are, they can turn to him for guidance and help.

8. He stands firm on matters of right and wrong so there should never be any doubt in any young man's mind; thus each one knows that his adviser is informed and has firm convictions from which he does not deviate in word or deed.

9. He knows that the young men are not as stable and mature as he is, so he makes appropriate allowances.

10. He keeps all confidences.

11. His lessons are well prepared and are centered in the present life of the young men.

12. He urges them to be conscious of the difference the priesthood makes in their daily lives. Bearing the priesthood of God is a privilege and a responsibility.

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# The 10



● "That was the most effective speech I have ever heard." "Tonight's sunset was the most beautiful one ever." "He is the handsomest man in the world." "That was the best party I ever attended."

Many people talk this way. Superlatives have a way of ballooning. Phrases such as *the tallest, the biggest, the handsomest, the best* are all used to describe one person's exuberance. These expressions are usually not the consensus of the majority or even of the speaker's feelings tomorrow. The listener should take it with a grain of salt when another individual speaks to him in superlatives. In the name of honesty and also of clear, concise thought, there is little to say for superlatives.

Exaggeration is a close cousin to superlatives. Many people have the habit of making a good story better by embroidering the details. Women especially have been accused of this tendency. At times

we can overlook the lack of exactness because of the added enthusiasm and interest engendered, but we must realize where truth ends and fantasy begins.

Children have a way of mixing truth with fiction. John comes in from play saying he has just killed a lion. In the middle of the night he has stories to tell of bears in the closet and giants at the window. It is difficult for a mother to explain to a son or daughter the difference between the real and the imaginary so that the child can draw the line between an untruth and creative imagination.

Man's imagination has made him great; we must never stifle this quality in a child. Nourish this creativeness by telling him imaginative stories, and encourage the child to do the same. But always state where truth ends and fantasy begins, and the next time John runs into the house and says, "I have just trapped the biggest lion in the whole world," there will be

a twinkle in his eye and a follow-up: "Mother, you know I am just playing."

It is tiresome when someone sets himself up as a judge and says something is the best or the worst, the weakest or the strongest, never once adding "in my opinion." Our newspapers are filled with lists of "the best dressed," "the worst dressed," "the most cooperative," "the least cooperative" people in this world today. None of us should be impressed by such lists; they are not the opinion of the majority. Out of the millions of people in the world, how can one conclusively decide the ten best or worst of anything?

After expressing ourselves so frankly, we hesitate to call the recipes this month "Our Ten Best." But truthfully, this is the opinion of not just one or two people but of you our readers who have selected these as the ten most popular recipes we have printed on these pages in the last nine years. These

# Best

Today's Family

By Florence B. Pincock



Illustrated by Jeanne Lindorf

are the recipes you have told us you have enjoyed the most and used the most often. You have said that each one has found a place in your everyday cooking and meal planning.

A few of you may have misplaced your copy of these recipes, or some of you may have started your subscription after these recipes were printed. For you we boldly title them "Our Ten Best."

## Our Ten Best

### 1. Joyce's Chicken Breasts (Serves 12)

- 16 chicken breasts
- 4 packages frozen broccoli
- 2 8-ounce packages of cream cheese
- 1 quart milk
- 2 teaspoons garlic salt
- Salt to taste
- 2 cups grated Parmesan cheese

Simmer the chicken breasts until just tender; remove the skin and bone. Reserve the chicken broth for other use. Cook the broccoli according to directions on package. Arrange broccoli in the bottom of a buttered casserole (using individual casseroles makes this dish extra special).

Put one package of the cream cheese and 2 cups of milk in the blender and mix well. Pour into heavy saucepan and repeat with the other package of cream cheese and the other 2 cups milk. Add the garlic salt, 1 cup of Parmesan cheese, and salt to taste. Cook over medium heat, stirring constantly until bubbly. Pour half the sauce over the broccoli and sprinkle with half of the remaining Parmesan cheese. Top with the chicken breasts (cut into conveniently large pieces). Put remaining sauce over the chicken breasts, and sprinkle with the remaining Parmesan cheese.

Bake at 350° F. for 25 minutes. Let it stand 10 minutes before serving, and the sauce will set up. (This sauce is delicious served over most vegetables.)

### 2. Honey Bread

- 1½ cups honey
- 1½ cups milk
- ¾ cup sugar
- ¾ cups flour
- 1½ teaspoons soda
- 1½ teaspoons salt
- 1½ cups chopped walnuts or pecans
- ½ cup cooking oil or shortening
- 2 eggs, beaten
- 1 teaspoon vanilla

Bring the honey, milk, and sugar to a boil; cool. Sift dry ingredients together. Add the nuts, cooking oil or shortening, eggs, and vanilla. Add the cooled honey mixture, and beat for about 2 minutes. Turn into well-greased loaf pans. Bake at 325° F. for about 1 hour. This amount will make 4 medium-

sized loaves—delicious and so fine-grained.

### 3. Year-round Chili Sauce

- 3 No. 2½ cans of tomatoes
- 2 green peppers
- 3 large onions
- 1 cup vinegar
- 1 tablespoon salt
- 1½ teaspoons cloves
- 1 teaspoon cinnamon
- ½ teaspoon allspice
- 1 cup brown sugar
- ¼ to ½ cup white sugar
- ½ teaspoon pepper

Put the tomatoes, peppers, and onions through food grinder. Add other ingredients, and simmer carefully until the desired consistency. Stir often, because it will burn on the bottom of the pan. Pour into hot sterilized bottles and seal. Keep opened jars in refrigerator.

### 4. Sweet Rolls With a Twist (recipe can be doubled)

- 1 yeast cake
- 4 tablespoons lukewarm water
- 1 cup milk, scalded
- 4 tablespoons shortening
- 4 tablespoons sugar
- 1 teaspoon salt
- 2 eggs, beaten
- 3½ cups flour (approximately)

Soften yeast in lukewarm water. Combine shortening, sugar, and salt with scalded milk. Cool to lukewarm. Add





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softened yeast. Add eggs. Gradually stir in flour to form soft dough. Beat. Cover with damp cloth. Let rise (82° F.) until double. This takes about 2 hours. Turn out on floured board. Knead slightly again and form. From this dough you can make 2 wreaths, 1 very large braid, or 2 dozen hot cross buns. After forming, let double in bulk again. Bake at 350° F. until golden brown.

When making wreaths, divide dough into 2 pieces. Roll to a piece 18 by 6 inches, brush with melted butter, and sprinkle with cinnamon and sugar. Roll up and form the 18-inch roll into a circle. Cut partway through dough every 2 inches; twist each piece up. To make the braid, divide the dough into 3 pieces, and make 3 rolls as for the wreath. Attach three rolls together at top ends and braid loosely. Let rise to double in bulk and bake. While still hot, frost lightly with thin powdered sugar and water frosting. Sprinkle with nuts, cherries, citrus, etc.

**5. Alicebeth's Raspberry Ice Cream**  
 (Serves 8)

3 egg whites  
 1 cup sugar  
 1 package frozen raspberries, partially drained  
 ½ pint whipping cream, whipped  
 1 tablespoon lemon juice  
 Pinch of salt

Whip the egg whites until they stand in peaks. Slowly add sugar, beating constantly. Add raspberries, and whip to the consistency of thick whipped cream. Fold in carefully whipped cream, lemon juice, and salt. Freeze without stirring in shallow refrigerator trays.

**6. Best-ever Chili**

3 cups chili beans  
 2 bay leaves  
 2 pounds ground beef (lean)  
 4 onions, chopped  
 1 bud garlic, minced  
 1 quart canned tomatoes  
 1 tablespoon chili powder  
 ½ teaspoon curry powder  
 1 tablespoon powdered cummin  
 1 tablespoon salt  
 Cayenne pepper to taste

Wash chili beans; put in kettle with 6 cups water and bay leaves. Boil until tender. Fry meat, onions, and garlic until meat is browned. Add to drained beans with remaining ingredients. Simmer for about an hour.

**7. Persimmon Pudding**  
 (a holiday delight)

1 cup persimmon pulp  
 1 cup sugar  
 2 tablespoons butter

1 egg, well beaten  
 ¼ teaspoon salt  
 ¼ teaspoon cinnamon  
 1 cup flour  
 1½ teaspoons soda  
 ½ cup milk  
 Walnuts (be generous)

Remove stems from persimmons, and press fruit through a sieve to obtain pulp. Put ingredients together in order given. Pour mixture into a well-greased mold set inside a covered steamer. Steam for 2 hours, and do not remove the lid of the steamer during that time. Serve hot with whipped cream or vanilla ice cream. This is a very dark, light-as-a-cloud nut pudding.

**8. Frozen Fruit Salad**

1 tablespoon gelatin  
 ¼ cup cold water  
 1 cup mayonnaise  
 2 cups whipping cream  
 1 tall can sliced pineapple (drained and cut into small pieces)  
 1 large can fruit cocktail (drained)  
 Nuts and other fruit, such as bananas

Soak gelatin in cold water and dissolve over hot water. Add gelatin to mayonnaise and whipping cream (whipped). Fold in fruit and nuts. Freeze in refrigerator trays. Slice and serve on greens.

**9. Butter Rolls**

1½ cups milk  
 ½ cup cold water  
 1 teaspoon salt  
 2 tablespoons sugar  
 2 eggs  
 2 yeast cakes  
 4 to 5 cups of flour  
 ¼ pound of butter

Scald the milk; add the cold water, salt, and sugar. Cool to lukewarm. Beat the eggs and add. Break the yeast into the mixture; beat well with the electric beater or by hand. Add the flour and beat. Let stand covered in a warm place until double in bulk. Turn out on floured board and knead lightly. Roll out to about ½-inch thick. Spread with the softened butter. (Use all of the butter.) Cut into long 1½-inch strips. Cut each strip into 1½-inch pieces. Stack on end, 3 to 4 pieces to a muffin tin. Let rise, covered, until light and doubled in bulk. Bake at 450° F.

**10. Lemon Ice Cream**

2 quarts of milk  
 4 cups sugar  
 ¾ cup lemon juice  
 1 cup table cream  
 1½ teaspoons lemon extract

Mix and freeze in hand or electric ice cream freezer. Relax and eat. ○

## The Church Moves On

May 1967

**20** The First Presidency announced the following calls as mission presidents:

J. Fielding Nelson, who is currently serving as a member of the University (Salt Lake City) Stake high council.

Lenard D. Robison, member of the priesthood missionary committee and formerly of the Reno (Nevada) Stake presidency.

**21** Guatemala City Stake, the first such unit of the Church in Central America, was organized under the direction of Elder Marion G. Romney of the Council of the Twelve and Elder A. Theodore Tuttle of the First Council of the Seventy. Udine Falabella was sustained as president, with Guillermo Eurique Rittscher and Erwin Rafael Afre Gutierrez as counselors.

Pasco Stake was organized by a division of the Richland (Washington) Stake by Elder Howard W. Hunter of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. David K. Barber was sustained as president, with Don C. Marley and Heber G. Bleazard as counselors. These two stakes bring the total stakes in the Church to 437.

**23** The First Presidency announced the appointment of Stanley D. Rees, high priests group leader of Holladay 20th Ward, Salt Lake City, as a mission president.

**27** The First Presidency announced the appointment of Bryan F. West, president of Philadelphia (Pennsylvania) Stake, as a mission president.

**28** New stake presidencies sustained: Murray (Utah) Stake—Harold J. Shaw, president; Grant

Hodgkinson and Leland H. Tuft, counselors. Olympus (Salt Lake City) Stake—LeGrand R. Curtis, president; John Langeland and Jack H. Goasland, Jr., counselors. Philadelphia (Pennsylvania) Stake—Mark B. Weed, president; Guy B. Alexander and G. Merrill Andrus, counselors. Wayne (Utah) Stake—Rex L. Albrecht, president; Karl P. Mathis and Rulon S. Ellett, counselors.

June 1967

**1** Free buses began running between Temple Square and Welfare Square as an aid for tourists. The service has been provided by the Church for several summers.

**3** The appointments of Virginia B. Cannon, Barbara M. Smoot, Della Mae I. Rasmussen, Maurine M. Hughes, and Marilyn Wood Taggart to the general board of the Primary Association were announced.

**4** New stake presidencies: Stanley E. Dalton, president of Panguitch (Utah) Stake, with Jay A. Riggs and Harold A. Gottfredson as counselors; Conrad V. Hatch, president of Cedar West (Utah) Stake, with Gail B. Duncan and Robert H. Linford as counselors.

**6** All eight missionaries serving in Lebanon are safe at the American Embassy in Beirut during the current crisis in the Middle East, President Rendell N. Mabey of the Swiss Mission, under whose jurisdiction they serve, reported.

**8** The eight LDS missionaries recently serving in the Middle East were in Rome, waiting to be reassigned by the Swiss Mission.

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## Wants to Go to Hawaii

I am interested in entering the Era of Youth Writing Contest. However, I am primarily interested in winning a scholarship to the Church College of Hawaii. Could you tell me why students from the mainland cannot apply for a scholarship to that college?

Louise Grant  
Bountiful, Utah

*This ruling was adopted because the Church College of Hawaii was established primarily for Polynesians and other residents of Pacific islands and students from the mainland are not encouraged to attend. We hope, however, this won't discourage you from entering the 1967 contest. Details are published in the Era of Youth.*



Richard L. Evans

## The Spoken Word

### Marriage . . . and Maturity

If there is still one . . . girl . . . who hopes to reform the man after she has married him," said a seasoned observer, the "advice is: Don't. If the person . . . doesn't meet your main specifications for a life companion now, the chances are 99 to 1 that . . . nothing you can do after the ceremony will improve matters."<sup>1</sup> This may not always be so. Certainly there are exceptions. But people tend to continue to be basically what they are and to believe what they believe. And the desire to please, to change, to reform, to reshape themselves after marriage seems less certain than the promises and protestations before marriage. And a nagging marriage with its reminder of unfulfilled promises has abrasiveness and heartbreak in it. "If you . . . were paddling a canoe together," said another, "the important thing is . . . that each paddle . . . in the same direction. . . . In marriage, if each has a different goal, they will always be in trouble."<sup>2</sup> This is true especially as to standards and basic beliefs. Oh, how important to remember this before marriage is entered into, and never let such far-reaching facts be obscured by the attraction of the moment, or the music and moonlight. "Marriage," said Margaret Lee Runbeck, "should be something worked toward with every step you take. It shouldn't be an unforeseen emergency, like being called upon unexpectedly to make a speech on a subject you've never heard of."<sup>3</sup> In a great understatement, an unknown writer said: "Marriage . . . isn't a relationship of perfection. It is a relationship of imperfect people who can make it happy or unhappy, . . . and no one else can, but the two people who are parties to it." And nowhere more than in marriage—nowhere more than in this closest relationship of life—should two people be more courteous and kind and considerate. For whom should we show the better side of ourselves? Where else but home and family should we be better or at our best? To whom should we wish more to make ourselves attractive? Look most forthrightly and honestly at the facts before marriage, with those to whom you have pledged love and loyalty. "A successful marriage is worth all the time, patience, [kindness and consideration] it takes."<sup>4</sup>

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 9, 1967. Copyright 1967.

<sup>1</sup>"For Better or for Worse," Editorial, *Colliers*, September 19, 1942, p. 86.  
<sup>2</sup>Paul Popenoe, "Make Your Marriage a Partnership," *Ladies Home Journal*, June 1942, p. 31.  
<sup>3</sup>Margaret Runbeck, "To Our Baby's Husband, An Open Letter," *Good Housekeeping*, February 1942, p. 10.  
<sup>4</sup>"Don't Rush That Divorce," Editorial, *Colliers*, December 13, 1941, p. 86.

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Bless Ye the Lord	Ivanoff	E
Brother James Air	Jacob	M
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God is Holy	Eberlein	M
God So Loved the World	Stainer	E
Gospel Gives Unbounded Strength, The	Schreiner	E
Gospel Is Truly the Power of God	Schreiner	M
He Watching Over Israel Here in This House	Mendelsohn	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
In Ye Love Me, Keep My Commandments	Carlson	M
If My Father's House	MacDermid	M
Jerusalem, O Turn Thee	Gounod	M
Jesus, Name of Wondrous Love	Titcomb	M
King of Love My Shepherd Is	Shelley	D
Let Not Your Heart Be Troubled	Foster	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lo, What a Bounteous Rose	Praetorius	M
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelsohn	M
Lord Hear Our Prayer	Verdi	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Trehorne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aulbach	E
O Come, Let Us Worship	Mendelsohn	M
O God, Our Help in Ages Past	Cornwall	M
O Lofly Mountains	Cannon	M
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**U.S. Presidents have committed troops into war at least 176 times without congressional approval.**

## War, Peace, Congress, and the U.S. Constitution

### These Times

**By Dr. G. Homer Durham**  
President, Arizona State University

● What is the role of the Congress of the United States in making, prosecuting, and terminating war? No one disputes the congressional prerogative of declaring war. Article I, Section 8 of the Constitution explicitly confers that power on the Congress. But Congress has not declared war for more than 25 years. Meanwhile, major "wars" have been waged by the United States in Korea and in South Vietnam. Congress has supported both wars, with appropriations and with other means.

In the Korean case, 1950-1953, President Harry S. Truman brought the conflict to the attention of the Security Council of the United Nations. The Security Council called on all U.N. members to assist in repelling the invasion of South Korea, and President Truman committed American forces on a large scale. He consulted members of the Congress but never asked for a declaration of war.

In the Vietnam case, successive actions by three Presidents, Eisenhower, Kennedy, and Johnson, led to the present scale of operations.

During the Korean conflict, a graduate student in political science, working under my direction, found evidence that American Presidents, beginning with Washington, had committed American forces into action at least 176 times without Congress's declaring war. Most were minor conflicts, many with Indian tribes. However, John Adams fought an undeclared war

with France in 1798, and there are many examples of Presidents committing American troops to foreign soil without a congressional declaration of war.

Is the constitutional prerogative of declaring war, then, a dead letter?

There are some important ingredients in the power of Congress to declare war. Perhaps most important, the formal action of both the House of Representatives and the Senate assures careful consideration of the issues. Congressional action also tends to insure public support and the largest measure of national unity. The Vietnam case is suggestive. If Congress were to debate and enact a formal declaration of a state of war either with North Vietnam or with "insurgent forces in South Vietnam," would there be less discontent at home? With U.S. policy abroad? Would the nation be subjected, and perhaps embarrassed, by an interminable filibuster by the "doves" in the Senate? Or would such a filibuster focus public attention on facts and implications that could possibly have been overlooked?

Answers to these questions are not available. Nor is it likely that a congressional declaration of war will again occur in the same sense and with the same dramatic significance as the declarations of 1812, of the Spanish-American War in 1898, of April 1917, and of December 1941.

Congressional commitment is,

however, necessary. It comes in other ways. These ways could lead, even in the Vietnam case, to a formal declaration of war or to a resolution accomplishing the same purpose. What are these other ways? They emerge from other powers vested in the Congress by the Constitution. Following are the relevant texts found in Article I, Section 8. All are preceded by the phrase, "The Congress shall have the power..."

"11. . . . to declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water;

"12. . . . to raise and support armies, but no appropriation of money to that use shall be for a longer term than two years;

"13. . . . to provide and maintain a navy;

"14. . . . to make rules for the government and regulation of the land and naval forces;

"15. . . . to provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

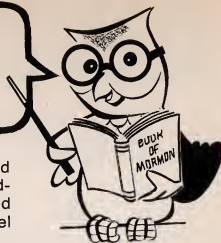
"16. . . . to provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively, the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress."

Finally, paragraph 18 of this same section contains the famous "elastic clause" of 1787: ". . . to make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of all United States, or in any department or office thereof."

The provisions of paragraph 12 provide that should a President commit the nation to war or to military action without congres-

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sional approval and support, he would have to return to Congress for appropriations. Paragraph 18 provides that despite the vesting (by Article II) of the entire "executive power" in the President, including the specific designation of him as "commander in chief," Congress still retains the power "to make all laws . . . necessary and proper for carrying into execution . . . all . . . powers vested by this Constitution in the government of the United States, or in any department or office thereof." Of course, should Congress attempt to influence the conduct of a war by legislation other than appropriations, the President's signature would be essential to the particular bill. Otherwise Congress must override his veto by a two-thirds' vote.

Battle deaths in the Vietnam war have exceeded those of every other war in which the United States has engaged, with the exception of the Civil War, the two World Wars, and the Korean War. It thus ranks as the fifth sizeable conflict in which American forces have engaged. It already may have exceeded in size and scope the Korean War. As reported by the Secretary of Defense on November 17, 1966, 5,949 battle deaths of U.S. forces in Vietnam had occurred by that date. In addition, 1,343 others had lost their lives in aircraft accidents or from other causes, for a total of 7,292. There were 4,435 deaths in the American ranks in the War of the Revolution, 1775-1783.

In the Vietnam case, the American military involvement has given rise to the labels "hawks" and "doves." The "hawks" are those who favor strong and energetic support of the war. Some hawks are more "hawkish" than others, with some being relatively dove-like. On the other hand, the "doves," whether in or out of Congress, are those who seem to favor

American withdrawal from Vietnam, cessation of bombing, or a variety of other positions.

Some public figures have tried to avoid either label, recognizing the difficulties of undefined, symbolic simplification.

It is interesting to note that no national figure, presidential aspirant or otherwise, has called for Congress, the elected representatives of the people, to adopt a resolution, statement, or declaration that would define the American purpose in Vietnam. This could mean that everyone is content to let the President, as representative of all the people, carry the burden, the responsibility, and the brunt of the argument.

The American presidency is a great and significant institution, ranking with the Congress and the Supreme Court as being among the noteworthy political institutions of all time. However, if the Vietnam case lingers for a decade or more (as is often predicted by responsible military leaders), it is quite possible that some presidential aspirant or another national leader may see fit to involve the Congress, with its constitutional powers, more directly into the system of responsibility for the war.

Such a step could be taken by means of joint resolution, by concurrent resolution, by means of a declaration attached to a defense appropriation, in response to a presidential message, or in response to a special request from the President.

Should serious questions continue to arise, and should division of opinions become more pronounced in the national community, it would seem wise for the voice of the Congress to be requested and to be heard. Congress may also be asked to assist in determining the successful and honorable outcome of the course to

which three Presidents have committed the nation, and toward which successive Congresses have consistently voted funds and other legislative support.

There can be many advantages in a situation where Congress does not formally declare a state of war to exist. When such an enactment takes place, certain rights, liabilities, and domestic operations are immediately subject to the automatic play of many ancillary statutes and other legal effects. Therefore, in the interests of the domestic economy, sound reasons exist for not declaring a state of war to exist. There are numerous other reasons in connection with treaties, international engagements, memberships, and obligations. The absence of action by Congress, as well as its action, therefore has to be prudently weighed.

In restoring a state of peace, Congress sometimes may exercise a role not conveniently open to a President. In World War I, for example, the United States Congress refused to ratify the Treaty of Versailles, signed by Woodrow Wilson June 28, 1919 with the other signatory powers. How did the USA return to a state of peace, then? By congressional resolution in July 1921! In World War II, armed conflict ended in Europe in May 1945 (VE Day) and in Asia in August 1945 (VJ Day). However, hostilities officially ended for the United States on December 31, 1946, a year and a half later! How? By a presidential proclamation of Harry S Truman.

How does a "war" end that has not been "declared" and therefore, in the legal sense, does not exist? That is a good question in these times. It will be by patience, suffering, and hard work. And the world itself will have changed in the meantime, as it changes during, and as a consequence of, each major conflict. ○

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# End of an Era

## Life Among the Mormons

### Brotherly Love

By Virginia Maughan Kammeyer

As Brother Bee, right merrily,  
And feeling young and sporty,  
Gave his car the spur to sixty per  
Down a highway zoned for forty,  
The siren of a cop  
Commanded him to stop.

"My, my," he said, as he raised his head  
To the officer at his side;  
"If I must get nabbed, I'm glad I was tabbed  
By my good friend, Brother Hyde!  
A brother tried and true—  
What can I do for you?"

"Well," said the other, "I'm sad that a brother  
As fine as you got caught.  
Believe you me, it's hard as can be  
To do just what I ought.  
It's really an aggravation—  
But here is your citation."

Brother Bee, dejectedly,  
Took his ticket down to court;  
And who should be there in the judge's chair  
But his good friend, Brother Short,  
Looking so benign.  
Brother Bee felt fine.

"Brother Short, I'm glad to report  
To a pal as good as you.  
Why, arm in arm on the welfare farm  
We worked the summer through!"  
"Indeed we did," said the other.  
"That's fifteen dollars, Brother!"

Next Month: Building Fund

Members of our stake receive a gentle reminder when they call our stake president on Monday evenings. He answers the telephone, "Happy home evening."—Submitted by Margaret T. Peterson, Monrovia, California

The hope of the world, the prosperity of individuals and communities and nations can only be realized in policies that provide for the uplift and prosperity of all.  
—B. H. Roberts

*At a recent stake conference the visiting authority noticed that the congregation at the opening session was predominantly male. He asked one of the local authorities where all the womenfolk were. "Probably sitting in their cars," he was told, "waiting for their husbands to come and open the doors for them!"*  
—Submitted by Myrle Phelps, Montpelier, Idaho

Letter of the Law  
My child goes and washes hands,  
After numerous demands,  
And then returns with spotless fists  
Just below his grimy wrists.  
—Donna Evleth, Los Gatos, California

A man who has a beautiful soul always has some beautiful things to say, but a man who says beautiful things does not necessarily have a beautiful soul.  
—Confucius

Snobs talk as if they had begotten their own ancestors.  
—Herbert Agar

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A portion of Ricks College campus

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- **Academic Program** A comprehensive liberal arts and scientific curriculum is offered by ten divisions and 28 departments.
- **Accreditation** Ricks College is accredited by the Northwest Association of Secondary and Higher Schools and is a member of the American Association of Junior Colleges and the American Council of Education.
- **Administration** Ricks College is owned and operated by The Church of Jesus Christ of Latter-day Saints.
- **Assemblies** Tuesday — devotional; Thursday — forum and special programs.
- **Athletics** Participation in nine major sports.
- **Campus and Facilities** The Rexburg campus covers approximately 245 acres. Included are seven academic buildings, student center, 10 residence halls, and several temporary classroom and office buildings.
- **Classes** Small classes — superior faculty — personal attention.
- **Church Activity** Ricks College Stake includes twelve wards. Nearly all positions within the wards, except bishoprics, are filled by students. Non-Latter-day Saint students with high standards are welcome.
- **Enrollment** Current enrollment at Ricks College is over 3,000. Over 400 come from outside Idaho, including 44 states and Washington, D.C., with more than 100 students from foreign countries.
- **Founding** Ricks College was founded November 12, 1888.
- **Graduates** Ricks offers both the associate degree program and the junior college diploma to graduates.
- **Honor Code** All students who enroll at Ricks College agree to adhere to a student-devised honor code. This includes high standards of morality and abstinence from alcohol and tobacco.

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